THE Agreemente of Sondry places of Scripture, seeming in shew to iarre, Serving in stead of Commentaryes, not onely for these, but others like, *Translated out of* French, and nowe fyrst publyshed by Arthure Broke.

¶ *Seene and allowed, according to the ordre appoynted in the Queenes Maiesties Iniunctions.*

Imprynted at London, in Paules Churchyard, at the signe of the Crane, by Lucas Harrison.
Anno. 1563.

THE AVTHOVRS AB-
ſence, whoſe only countenaũce
wold haue feared faults, &
poliſhed a far meather work:
pleadeth in excuſe of the ap-
parãt ſlackneſſe, in perũſing
this ſmal treatiſe, which, as now it ſwarmes with
matter and ſingular pfite, had alſo flowed with
Eloquẽce enought he haue enioyed himſelf, whẽ
the Realm thought good to cõmãnd hym. But,
ſyth, euen abſent, he maught hereby benefit the
godly: though repyning to ſee his learned know-
ledge racked frõ Eloquẽce, enforced he was, by
my oft entreaties, to leaue behinde him this or-
phane Babe. Worthy in deede, for lawfull and
vnſpotted doctrine, to beare his Syres Name:
howbeit, yet rough, vnmete to match with ma-
ny other his trauayles, ſatisfieng the hygh ex-
pectation that fame had blowen of hym. Not-
withſtãding, ſyth it is not the leaſt tryal of mer
cy, to father the fatherleſſe: what he diſdayneth
in this yõng Imp, for it hath not yet raught the
honorable roomes of the reſt: that, ye, to whõ
hereby cõmodity by our meanes ſhall grow, ac-
cept to your patronage. That, as the cauſe of im-

pfectiõ

BRITISH MUSEUM

pfection, (if any be) rose for your sakes, through my meanes: so the ꝓtection frō the enuious (sithouen much it shroudeth worthy enuy) may ꝓcede frō your Curtesyes. It doing, y'ure selues shal ye discharge of vnkindnesse, me of blame, him of feare. Which, if by one praysworthye worke, ye wyll not, small encouragement hath he, hereafter, wyth the venture of hys fame, to tender your profyte: And I as lyght cause, to hasard my thanckes, in lyke importunity on the Lerned. Shame therefore be it, to neglecte your frendes, Feare and doubt to hynder yonr selues. Which as ye shal seke to auoid: so, in eschuing the Causes, pursue the contrary.

¶.ij.

Some mē heretofore haue attempted thys selfe maner of writyng & ỹ same worke that is here offred vnto you: Neyther was their labour altogether vayne. For at the least if they had but gathered suche places of Scripture as seme to dysagree, and done their endeuour to agree thē, thoughe they haue not yelded the true meanyng of places which they had takē in hand to expoūd: yet so it is ỹ thys inuention of theirs hath geuen a taste & opened away vnto such other as followed thē, who were able to geue a more certayne resolutiō of the same differences. Let euery one haue hys prayse: but chiefly let not the first inuentours be greued ỹ those which came after holpe themselues wt their inuentiō, and ỹ hauing a greater light of ỹ scripture they laboured to open ỹ which beefore was very darkly handled. Neither let ỹ laste sort seke to set forth themselfe to ỹ dyscōmendation of those ỹ went beefore: but let both partes setting abrode simply ỹ which god hath geuen thē, bryng forth their workes wt a com-

a common agreement to the glorye of hym only whiche openeth the eyes of men, and geueth them vnderstandyng and wysedome to speake well.

Be it so than (frendly Reader) that you read ỳ others workes ỳ haue treated on thys maner, or be it ỳ you be desirous to take profite of thys presents worke: I pray you bring with you a sober & quiet Judgement. And I hope ỳ whē you shal haue red ỳ other you wil not refuse ỳ reading of this as vnprofitable. As at other tymes it hath bene nedefnl to represse the frensy of many troubled spirits: so thinke you ỳ at this day all such are not yet so stilled, but ỳ they gene many occasions of terrible frayes, ouerthrowing & corruptyng ỳ meanyng of ỳ scriptures to confyrme their opinions. And it is necessary that they should be withstode. And bicause ỳ moste troublesome and hard fighte of theirs, ỳ we must abyde, is when ỳ assault is geuē vs by ỳ holy scriptures, of which selfe scriptures we must borrowe al oure strength & defence, it behoueth vs in this case, to vse great wisedome by which we may repulse ỳ deceiptes &

 sleyghtes

fleyghtes of our aduersaries, and so to applie thē to our purpose as neuertheleſſe we myſtake thē not & so bee deſtitute of weapon & defence. For if wee were aſſayled by any other meane, eyther by Philoſophye or by any other doctrine of men, it were an eaſye matter to repulſe ſuch aſſaults, for ẏ worde of God which we make our bucklar & defence, is of ſtrength agaynſt al doctrynes, & is aboue al doctrynes. But here in is al ẏ doubt whē by ẏ word mē wil deſtroy ẏ word in vs and vs in the word. There are many ẏ reade ẏ holy ſcriptures, to this purpoſe only ẏ by thē they may eſtablyſh ẏ traditions & ordinances of men. They ſeke in thē ſome couer to kepe their trifling ceremonies Ther ar other ẏ hauyng Imagined or takē ſome opiniō in their head holding wilfully and ſtubbornly, ẏ whiche they haue once conceaued, they wreſt awrie & ouerthwartly the places of ſcripture hauyng regard to their own ambition rather thē to ẏ teachyng & edifiyng of ẏ ſymple ones. There are alſo diuerſe whiche (not caring for any religiō but rather wiſhing ẏ al thing wer diſorde-

red

red, & ẏ euery one shold do what semeth hi best) wickedly take certain scrapings of ẏ holy scriptures, and assone as they haue foūd in thē some litle shew of discord, they lay hand on ẏ as if they had ouer cōme al, tending to no other end but to brīg ẏ word of god to be despised & hated & the readyng of it suspected. How is ẏ world at thys day fyld ful of Epicures & contemners. Cōtrarywise ther ar very fewe ẏ hyt ẏ marke, which bryng with thē a good mynde & read & heare ẏ scriptures to fynde Christ in thē, & to cōfyrme thēself in ẏ true faith, & to obey God deuoutly as they ought But these Hogs & Dogs wold not once voutchsafe to opē their eies to loke vpō one only sillable in thē if it were not to finde some Jarre in thē & to make thē disagree, & to haue some occasiō to find fault with thē. But ẏ holy ghost which is ẏ teacher and author of ẏ scriptures who is ẏ spirit of truth euer like to him self, alwaies fast & cōstant profers nor brings forth any thing ẏ is contrary to himselfe, nor any thing to entangle or trouble ẏ spirit of ẏ fathful reader, or to make him vncertayn, or in doubt what

opinion

opinió to beleue & what not to beleue. For verely if there be any disagreeing in ỳ holy scriptures how maye a man know what is certayne & sound? How shal a mã discerne ỳ truth frõ ỳ which is falce, ỳ good frõ ỳ il, ỳ certain from ỳ uncertayne, the lyght frõ ỳ darkneſſe? Wherfore we muſt not feare that the ſcriptures deceaue vs, as if ther wer any disagreeing in thẽ, neither nede we doubt ỳ the falſe expoũders of thẽ shal haue ỳ vpper hand, & reach to ỳ marke ỳ they shotte at, if to ỳ readyng of thẽ we bryng with vs a ſpirite ready to be taught: but rather we shal haue wheron to ſtaye vs, & ſo defende vs agaynſt al aſſaultes. I hope ỳ they which shalbe guyded with ſuch a ſpirit of mekeneſſe may be holpe by this worke which as yet is but begon.

This is but only a proſe offered in haſt, at whiche if you shal beginne to take profite, let vs vnderſtand it, & you shal gene hym ỳ hath thus begon ỳ occaſion to go further forward whiche thyng also he promiſeth you. Read and profite in the feare of the Lorde.

FINIS

I

No Man knoweth

vvhether he bee vvorthye of Loue or of Hate. *Ecclesiast.9*

I knovv in vvhom I beleue and am sure that he can keepe that vvhych I gaue hym to keepe vntyl that Dayt. *Tym.2 ep.1*

THE MOST IGNORANT of al, so they be not stubborne may easely vnderstande, what Salomon meaneth in thys part of Scripture, to weete, ỹ we trauail in vayne if we iudge by the presente state, whome God loueth or whom he hateth: for God sheweth not his loue continually to those whom he wil prosper, nor hys hate to them whō he wyll afflict. And that to reprone the vayneneſſe of mannes vnderstanding whiche is dull euen in those thinges which chiefly ought to be knowen.

But thys that is spoken touching iudgement of outward things, and so

farre forth as a man may Judge of hymself letts not at al the certainty of fayth neyther doth it cause a faythfull man to be vnassured of ỹ loue of God, and not resolued that life is layd vp for him in heauen. This assuredneſſe maketh vs know what difference there is betwene faith and opinion. Fayth leaneth not on the authority of men, neither doth it doutfully rest on God: but a certayne knowledge is ioyned wyth fayth. So if according to the conceit of men we speake of things that chaunce vnto vs, we haue no assurance of gods goodneſſe toward vs. But when fayth guydeth the spirite of man, then man is well assured what so euer betyde hym, that nothyng shall separate hym from the loue wherwith God loueth him.

2

Seeke and you shall finde.

Math. 7.

I vvas found of those that sought me not.

Esai. 65.

THis commodity we haue by faith in our prayers, ỹ if in faith we seke God, we shal find him always re-

dy to

dito succor vs in al our necesities, he is prest of hymself to graunt our requestes, so that we pray to him. And his riches shalbe displayed vnto vs, so that we seke them and aske them. It is certaine that God watcheth often for the safety of hys faythful when they slepe, to the ende he may preuent their prayers. For, we were more than miserable if in thys our brutall dulnesse God taried for our prayers. But bicause Christ speaketh here to hys Disciples he sheweth them playnly in what maner the heauenly father wyll make vs partakers of his gifts. Although therfore he geue vs all good things freely: yet notwithstandyng to exercise our fayth, he wyl haue vs seke hym by our prayers, on which he wyl bestow that which proceadeth from hys goodnesse only.

So, God wyl haue vs seke hym, yet he is the first that sought and foūd vs, which thing appeareth in that he saith *he was found*, but it was of those that sought hym not, which was when he graffed vs into his household by faith.

And therin he declareth that hys grace and mere goodnesse hath preuẽted vs, & that we brought wyth vs no desert, or worthinesse at all.

3

Genesis 3 I wyll remẽbre their sinne no more.

Math. 5. Verely I saye to thee, thou shalt not depart from thens til thou haue paid the last farthing.

EVEN after that we haue offẽded, God notwithstanding promyseth to be at one w̃ vs: for of nature he is gentle and prone to pardõ, ells our offences and wickednesse wold shut the doore and entraunce to hys bounty, yf we had not thys thing euer set before our eyes, that he easely pardoneth and forgetteth our sinnes, he kepeth not in mind the faultes and wrongs that are done to him: for he condescendeth wyllingly and of his owne accord to fal to agremẽt. But it behoueth vs to know that thys is not spoken to all mankind indifferently, but is a priuiledge belõging properly to his Church. For it is

saied

saide in Deutronomy, *that God reuẽgeth terribly casting back the faults of the Fathers into the bosome of the Children.* Gods wrath agaynst rebelles, vnbeleuers and obstinate persones shall neuer be appeased. And in some sorte that may agree hereunto, which Christ our Lord saith, *Verely I say vnto thee thou shalt not come oute from thens tyll thou haue payed the vttermost Farthing.* Albeit Christ simply geueth warning that it is very profitable for vs euen after the maner of men to agree with our aduersaries betime, bycause that rigorous men are often damaged by their owne euel desire. Yet this similitude may be well and fytly applied to God, that Iudgement without mercy shalbe executed on him that will not agre or be reconciled with his brethren, or that shall striue to the vttermost.

4

Art thou called a seruaunt? care not. 1. Corint. 7.

Yet if thou cã be at liberty, be so rather. 1. Corint. 7.

Euery man muste be content wyth thys calling and follow it: not that

men are so bound but some may lawfully chaunge their estate or trade of life: but men ought to amend their vnadvised desire, by which some are stird to chaunge their sort of life without any iust occasion, whether it be through superstition or curiousnesse of conscyence, or some other fond motion. To be short, this sentence bringeth al men to thys poynt to remembre what stādeth with their calling. If any be called to bōdage sayth Saint Paul, he must not be vexed with carefulnesse: but rather must haue his conscience quiet. He will haue bondmen to be of good chere and not troubled as though bondage should let them frō the seruice and true obedience of God. Notwithstanding he mitigateth that sentence: for (sayeth he) if the seruaunte can fitly bring to pas to com into fredome, let him take to hym that more comodious state of lyfe. He teacheth that liberty not only is good: but also more cōmodious thā bondage. This then maketh these two sentences no whitte to disagree. For Saint Paul bidden not seruauntes to

steale away from theyr maisters, or to vse any force toward their maisters, so to shake of the yoke of bondage from theire neckes: But he aduiseth them not to be troubled, as though their state of lyfe did take from them the Christian liberty.

5

When I held my peace my bones wooxe olde. Psalm. 23.

In cryeng and groning my bones waxe olde. Psalm. 23.

ALthough there be some litle shew of contrariety in these words, yet they may be easily agreed. The poore sinner is spoken of who feeleth himself cast out of the fauour of God. And the Prophet speaketh not here of a cõmon kinde of trial: but of an extreme rigor, by whych ỹ sinner is vtterly ouerthrowen. As in dede if we be not drawẽ by forcible means, we neuer aduaũce our self wt a very earnest desire to seeke to be at one wt God. Therfore whether ỹ sinner seke ease by holding his peace.

saying nothing: or by crieng and brayeng, his bones neuer lyn to ware olde, nor all his strength to wast: on which syde soeuer he turne him, and by what soeuer wil or affectiõ he be led. Let his mouth be shut vp that he say nothing: let him haue it open to bray and fil the aire with cries: To be short, let him do all that semeth hym good to finde ease of his griefe, yet it auailes him nothing tyll he be come agayne into the fauour of God.

6

Deutero.6. Thy God is one only God.

Exod.1. I haue appointed thee the God of Pharao.

THIS is very true, ỹ there is but one God, & the same very God. & onli God ỹ by his sõ Iesus Christ shewed himself only wise, only almighty, and wholly good, at whose hand alone we must loke for safety, & all maner of good things. He is ỹ true God whõ faith discerneth frõ the vayn & foolish inuẽtiõs of mẽ, & embraceth him wt an assured certainty, it neither hopeth nor

nor wauereth. Yet for all that a man may also say. Many are called Goddes not of their own being: but by partaking of dignity, insomuchas God hath made thē his vicars & deputies in some particular office, as it is layd in the. 82. Psalme. *I haue sayd you are Goddes.* For he speaketh ther to Princes & Gouernors of ỹ earth. By ỹ self reasō ỹ scripture calleth the Angels Goddes, for ỹ the glorye of God shineth in the world thrōugh thē. Now this title conueyed ouer from God as wel to Angels, as to men, declareth what God doth by thē, & what charge and office he hath geuē thē. And ỹ is in such sort, that no parte of Gods glory is therby minished. For he doth not so impart his force & strength to creatures, as in ỹ meane season any of his power is taken frō him. He doth not so worke by thē that in ỹ meā time he resigneth his own power. He wil not haue his glory so shine in thē, ỹ the whilest it be darkned in himself.

7

All flesh shall see the Saluatiō of God. *Esai.* 40.

The vvicked ſhall not ſee the glory
Eſai.26. or magnificence of God.

IN ỳ the Prophet Eſay ſaith, al fleſh ſhall ſee ỳ ſaluation of God, his purpoſe is to ſhew ỳ the woꝛk of ỳ redẽptiõ of ỳ Church ſhal be ſo gloꝛious that all mẽ ſhal opẽly ſee ỳ God is ỳ authoꝛ of ſuch a deliuerance, & it ſhall make viſible his Maieſty & Power. But ỳ wicked & vnbeleuers haue no eyes mete ſo to conſidꝛe it, as it may pꝛofit thẽ. The Lord by ſũdꝛy meanes maketh his power, his iuſtice, & bounty ſhine: and yet ỳ vnbeleuing & pꝛoud occupy not their ſpirits and wits about it, So although al may behold ỳ glozy of Jeſus Chꝛiſt: neuertheleſſe few haue knowen it bycauſe of their blindneſſe. There haue bene but few that haue had their eyes opened by the holy Ghoſt, to ſee this glozy in our Lozd Jeſus.

8

Exod.4. I wyl harden the hart of Pharao.

Exod.8. Pharao hath hardened his hart.

LYKE as God hath kept vnto himſelf thys

this liberty to haue mercy on whome it seemeth good to hym, and that therin we can finde out no cause aboue his will: so also hee refuseth as manie as he will, and therin his will sufficeth for all reasons. Saint Paul handling this argument in the. 9. Chapter to the Romaines, allegeth that which God had sayd to Moyses before, *I wyll haue mercy on whomsoeuer I wyll haue mercy*. On the contrary syde he proponeth that which the Scriptures say to Pharao, *Exod. 9. I haue stirred thee vp euen to thys selfe purpose that in thee I may shew my power, & that my name may be renowmed through all the earthe.* Then after he concludeth ỹ God hath mercy on whom it semeth good to him and hardeneth whom he wil. The lord affirmeth that it is himself that stirred vp Pharao to this very ende that being vaquished and subdued whyleſt he stubbournly resisted the power of god, hee shoulde serue for an instruction to teache howe inuincyble the arme of God is. Then, in that he hardened the hart of Pharao, he is not only vnreproueable: but also in hys wysedome

and

and equity wonderfull. And when it is sayd that God hardeneth, it is not only meant therby that God suffereth, but also that his Godly wrath worketh: for al outward things which serue to blind the reprobate, are euident tokēs of his angre. And Sathan himself which inwardly worketh strongly, is so Gods minister that he doth nothing but by the commaundement of God. Yet notwithstāding this also is true that Pharao hath hardened his heart. God truly, doth harden, but he doth wel & iustly that which he doth. Pharao hardeneth himself, but what he doth, he doth stubbournly, agaynst the will of God who calleth him to repentaunce and saluation.

This we may see playnly by the exhortation which ỳ holy Ghost maketh in the .95. Psalme, when he sayth, *If today yee will heare his voyce harden not youre heartes.* He declareth that our stubbournesse and rebellion agaynst God commeth but of none other fountayn than of our wicked will, whē we shut ỳ doze against his grace. We haue alredy by

nature

nature a hart of stone, and this hardening is naturall vnto vs euen frō our mothers wombe, and onely God may soften and amend our hardnesse. Notwithstandinge in that wee refuse the voyce of God, that proceadeth of our wilfull obstinacy, and not of any constraynt that commeth from els where or from without vs. Euery man may be a witnesse of this to himself: Wherfore it is not without iust cause that the holy Ghoste reproueth all vnbeleuers forsomuch as stubbournly they withstand God, neyther is there any beside themselues that taught them to rebell. Pharao may well serue for a notable example hereof. So God remaineth iust, & the naughty and hardened mā is Iustly punished.

19

Encrease and Multiplye, *Genesis 1.*

Happy are the barraine that &c, *Luke. 23.*

WHEN God had at the begining ordayned mariage, he spake thus to Man & Womā which he himselfe had ioined together, *Grow and multiply.*

In

In geuing them hys blessing he wylleth them to engendre a line, beginning at the mariage which he had ordayned and hallowed, he cõmeth down to generatiõ. Such is thẽ the blessing of God from which as from a spring al mãkinde is derued. And we ought not onli to consider it in a generalty but in euery one particularly: for we are ruefull or barraine touching the begetting of issue, according as god poures forth his blessing and power on some, and withholdeth it from other some. But when it is sayd *Luc.23.* that blessed shall be barraine women that shal not conceiue. This is not spoken symply as though a woman were to be accompted happy in that she bringeth not forth children, for rather therin is the lacke of the blessing of God wherof we spak: but our Lorde Jesus speaketh there of the dreadfull Judgement of God which shuld come vpon the Jews, so ỹ then the barrain womẽ shoulde be happy in cõparisõ of others which shuld not only feele their own misery in their own proper bodies: but also their children.

To

To be short, seeing this sheweth an extremity of dispaire to wish moũtaynes to fall on them, to curse their issue, Jesus Christ sheweth that the Jewes shal feele that they haue not had to do with a mortal mã but with the liuing God.

10

There is no respect of persons vvyth God. 2. Ephesi. 6. Colloss. 3.

Vnto vvhome shall I haue regarde but to the poore and lovvly of spirit, and trembling at my vvordes. Esay. 66.

When we reade ẏ God accepteth not nor hath respecte of persons: that is not to say ẏ he hath no regard to mẽ, as though he wer carelesse of thẽ: but by thys maner of speaking we must vnderstand that he loketh on ẏ cleannesse of the hart, & on ẏ inward innocẽcy, & that he regardeth not those things which bleare the eies of men, & are cõmonly estemed of them, as race, country, dignity, riches, honor, beauty & other lyke things. Also he hath no respect vnto ẏ cõtrary thyngs which procure disdain & sõtimes hate, as pouerti,

lowe

lowe and base state. And this happeth oftentyme in Iudgement, where affections ouerthwartly reigne, whiche are conceyued by respect of persons. They that are in any dignity flatter themselues, as though God should fauor them for such corruption, and think that the little or poore ones cannot be so worthy as they, that God should vouchsafe to cast his eyes on thē to take their part: but of whāt estate or cōdition, of what country or kindred, soeuēr mē be, they shall bee pleasing vnto God that feare him and do that is right.

Now when it is sayd that god looketh vpon the poore, and lowely, it is not meante that he hath more respect vnto the person, but to the truth that is in the person whiche cannot bee in hym but throughe the goodnesse of God. So he hath regard to that that is his, and not to that that men can haue of themselues. In this place of *Esay* the false opinion that men conceyue of the seruice of God is ouerthrowen in asmuchas they suppose that ceremonies and outewarde obseruaunces are much

much worth of themselues: but God careth not awhit for them. When mē think to appease & cōtent him by such shewes he rather casteth his eyes on hartes throwen down, & trembling at hys woorde, wherebye hee sheweth openlye howe wee muste behaue oure selfe to becōme acceptable vnto God, to weete, so that al our powers, & all our senses be ordred to geue true obedience vnto God, and that we attribute nothyng vnto oure selues by fonde presumption: for the nature of our fayth is to obey God, and causeth him whē he speaketh to vs, to be heard of vs attentiuely and quyetly.

II

Thou arte not a God that louest iniquitye. *Psalme. 5.*

He hardeneth vvhom he vvyll. *Roman. 9.*

DAued in thys fyfth psalme setteth forth a confort to al the faythful, & geues thē counsel how to behaue them selues as often as their enemies cruelly persecute them, and gylefully, and violently oppresse them. Hys ad-

wise is that they should haue recourse to the defence of God, whoe will not fayle to represse in good time, all their cruelty. And seyng it is so that ryght and equity are pleasyng vnto him, it can not otherwise be but that he wold take vengeance of all wicked and vnryghteous men. For howe can it be ỹ such shoulde anoyde hys Judgement, and abyde vnpunyshed, sith he is the Judge of the world? For hys office is to destroye all the wycked, for he hateth all wyckednesse, and hath already prepared a reward for the proud. And although he deferre the punyshment and vengeance for a whyle, yet he wil at lasse goe vp into hys Judgements seate, & will openly declare that he is a iuste Judge enemy to the wicked & a frend to the good and ryghteous.

Now then to agree thys place with that other which sayth, God hardens whom he wyll, there nedeth none other doctryne but that whiche maye bee gathered out of thys sentence, to weete, that God hateth all iniquitye, that is to saye, althoughe he worke

by

by Satan and by the wycked, & vseth their iniquitye to execute hys Judgementes: Yet he is not author of sinne, neyther doth synne please hym, for alwayes he setteth before hym a iuste & holy purpose, so that he condemneth & punisheth righfully & Justly those ý he dryueth by hys secrete prouydence, whether it seemeth good vnto hym. Verely he hardeneth whom he wyll, yet is there no vnryghteousnesse in hym, for he doth nothyng but ý which is ryghteously done. And not only he foreseeth the ruyne of the wicked: but also theyr fall is appoynted by hys councell and will. As Salomon sayeth. *Prouerb.16.* that not onely the destruction of the vnryghteous and proude was knowen before: but also they were appoynted to perdition, euen as God by hys bountye and mercye keepeth the faythfull, and suffereth not the deuill to haue power on them, nor them to be suppressed wyth synne. So also, he doth not only geue ouer those and denyes them his grace

whom he wil punishe: but also he blindeth them and geueth them ouer into a reprobate sense, deliuering them to the power of the deuill. Shall we then attribute vnto God any thyng at all in euyll woorkes bycause that if he denyed not hys grace, no man shoulde bee geuen into a reproued sense? It is certayne that the wicked are geuen into a reprobate sense not only by the sufferyng of God: but it commeth to passe through hys iuste Iudgement, & hys vpryght order that the wycked are vered by thys rage, aswel through their own concupiscence, as by the force of the deuill. Yet we must not lay any fault on God, for the rootes of synne ar stil remaynyng in a synner. Therfore, when we finde such sentences in the Scripture, that God hymself blyndeth or hardeneth ỹ hart of man, they assigne not the begynning vnto God, neyther do they make hym author of euil, so as ỹ fault ought to bee imputed vnto him. It is sayd that God geues ouer the reprobate to diuerse desyres, is thys to saye that he depra-

depraueth or corrupteth their heart: Not so, for the reason why the hart of man is subiect to froward desyres, is forasmuch as it was already corrupt and faulty. Moreouer it is sayd that God blyndeth and hardeneth. May a man say therfore that he is the author or mynyster of synne: God forbyd, but rather by thys meanes he taketh vengeance and punyssheth synnes, & that he doth Justly without doyng them wrong, in asmuch as they haue refused to be ruled by hys spyryte. It followeth then that the spryng of synne is not in God, neyther may the fault be imputed to hym as thoughe he tooke pleasure in euel doyng. Thus it booteth man nothyng to hake with God endeuoryng to lay hys faultes and offences on hym. And thys is the reason whatsoeuer euyll ther is, it proceedeth from the euyll appetite of men.

12

Hys mercyes are aboue all hys vvorkes. *Psalm. 145.*

He shevveth mercy to vvhō he vvil. *Romans. 9.*

We haue already sene that God is no waye beholdyng or bound to any creature, he is free in al hys wylls and worckynges, no man hath geuen vnto hym to prouoke hym to recompence. If he receaue to mercy, and if he saue, it is of hys mere goodnesse, as also yf he condemne he hath a iuste cause to do it. He hath mercye then on whom he will, and not on all, he offereth hys grace to all, but all are not made partakers of hys grace: but yet hys bountye & mercy is stretched ouer al his worckes, that is to say, God not onely of hys mercye and fatherly bountuousnesse forgeueth synnes: but also vseth liberality indifferently towardes al, as he maketh hys sonne to shyne vpon the good and euil. The reprobate ar among the worcks of God, in asmuch as he formed their bodyes and their soules. Although therefore the remyssion of synnes be a treasure hydden from the wycked & proud: Yet their iniquitye letteth not God from spreadyng hys mercyes and bountyes largely vpon thē also. But in ỹ meane tyme

tyme these vnthankfull ones swallow down ỹ liberalitye of God not tastyng or felyng it at all: Only the beleuyng know what it is to enioye the grace & fauour of God, as it is sayd in the .34. Psalme. *Drawe you nere to hym and bee you lyghtened & your faces shall not be ashamed. See and taste howe swete the Lorde is.* And moreouer seing it is so ỹ our offences & synnes, wrap al the worlde in Gods curse, his mercy likewyse doth stretch euē to brute beastes which he helpeth.

13

God tempteth no man. *Iacob 1.*

God tempted Abraham. *Genesis.22.*

IT is an easy thyng to agree these two places, if we vnderstand, what difference ther is betwene plucking that out which is hyd within ỹ hearts, and styrring the hartes inwardly to naughtye desyres. When Sainte Iames sayth that God tempteth none it is to the end that no man shoulde laye hys synne vppon an other, and muche lesse vpon God, and the reason followeth, that God is not temp-

ted to doe euyll : But euery one is tempted when he is drawen & takē by the bayte of his owne concupiscence. He treateth then of inward temptations which be nothing but vnruly appetites that styrre vs to synne. Thys then is very well sayd that God is not ẏ author of such temptations bycause they ryse from the corruption of oure nature. Thys doctryne is set forth bicause it is a very cōmon thing among men to lay els wher the fault of euils which they commyt: Yea, & they sticke not to charge God with it, wherein they shew themselues the very sonnes of their father Adam that sayd, *the woman that thou gauest me disceyued me.* Thē we ar brought, backe to the confessing of our own fault and sinne, to the end that we shoulde not put God in oure place as though he hymself dyd moue vs to synne. We may not therfore remoue our offences from vs to others, seyng that we haue & carry the roote in our own concupiscence. For althoughe Sathan make vs taste hys poyson, and by his blastes kyndle euil

desyres

desyres in vs: Yet are we not dryuen to synne by any outward constraynt, but our fleshe styrreth vs, and we of our own accord obey the intycementes of it. Thys notwythstanding shal not let vs to saye that God hath hys manner of tempting, as he tempted *Abraham*, ꝯ. is to saye, he broughte him to a true profe to search the fayth of hys seruaunte to the quicke. Thys oughte to be moste manyfest, ther are also outward temptations which are sent vs of God to proue our pacience and to trye our fayth by offryng vs some occasion to make oure mynde knowen.

14

No man euer savve God. *Iohn.1.*

I savve the Lord face to face. *Genesis.32.*

THys sentence that no man euer saw God must not be understanded onely of the outwarde syghte which is wyth bodily eyes: But also generally, that as God dwelleth in a light that can not be attayned to, so also he can not be knowen but in hys

sonne Jesus Christ who is hys liuely Image. God whiche was before as it were hyd in hys secret, and profounde glory, became as it were visible in Jesus Christ. And so when the sonne is called the liuely Image of the father, that belongeth to the particular benefyte of the newe testament. And when it is added the only Sonne, whiche is in the bosome of his father, the same hath told it thee, it is shewed how God is manifested in the Gospell and what difference there is betwene the olde fathers and vs, and howe we bee in higher degree than they, as S. Paule sheweth. 2. *Corin.* 3. *that there is no more a veyle nowe as there was in olde tyme vnder the lawe.* But God is openly beholde in the face of Jesus Christ, not that the auncient fathers were without the knowledge of God, among which the Prophetes euen at thys daye beare a torch before vs to lyght vs: but in cõparison of vs they had but smal sparkes of the true lyghte, and we at thys day be lyghted with a full lyght. Now as touching that, that is sayd of Jacob

that

that he sawe the Lord face to face, it is very true that he had but a little taste of the glorye of God: Yet was it not without cause that this holy patriarke dyd set forth thys vision aboue all the other in which God had not so manyfestly appeared vnto hym: Yet notwythstandyng in comparison of the bryghtnesse of the Gospell yea or of the lawe it was only a little sparke or a very dymme beame. Jacob thē sawe the Lord of an vnwonted fashion, so he speaketh in respect of other reuelations that he had, and not in comparison of the apparaunce of the Gospell which we haue at thys day. If we will speak of an excellent visiō, ther is scarcelye any such as Moyses visiō which he obtayned in the hyll, which is spoken of in *Exo.*33 and yet God pronounceth expressely *thou mayest not see my face, only thou shalt se me behynd.* Ye signifyeth by thys similitude that the tyme of the ful and cleere reueling was not yet come. But now, let ỹ face of Christ be takē frō vs, & ther is no meane wherby any man be he neuer so excellent,

may

may see God, the sygnes in which of old he shewed hymself, haue declared, that the loke of man can not pearce to the beholding of God, whose beyng is incomprehensible, as when he appeared in a cloude, in flame, and smoke.

15

Psalme.14. The wicked shall not ryse in iudgement.

1.Corint.15. We shall all ryse to iudgement.

There is very great diuersity betwene these two sentences, for in the fyrst Psalme ther is nothing spoken of the laste Iudgement, nor of that rysing vp, which shalbe when the sone of God shal come to Iudge both the quicke and the dead. The Prophets mynde is to shew that the state of this happy lyfe is grounded vpon a good conscience, wherefore it is no merualyll if the wicked be by and by disappointed of the felicitie which they them selfe haue imagined. They haue their pleasure in this world, and they tryumphe whyles al things are ful of trouble here beneath, as theues skirmyshing

mything in the forest & woodes when the prouost Marshall is farre of from them: Yet things shal not be alwayes so dysordered, but when they shalbee brought into some good order, then their pleasures shalbe taken frō them, so that they shall feele that they were dronke when they thoughte they had bene happy. The wicked then & proud are pronounced to bee myserable for asmuche as to bee blessed, a man must haue a good cōscience. It is very true, that beefore they bee searched to the quycke, al thyngs laugh on them, but the whilest none deserueth to be called or accompted blessed, except he bee holde vp by a fast soundnesse of heart, when the good and iuste be tryed, thē at length men know which is the fast and true parenelle. Thus when it is sayd that the proude and wicked, shall not ryse vp in Iudgement, the meanyng is, they cannot stand vpright or abyde it when they are examined by the Iust Iudgement of God. And withal, thys also is true, that the wicked shal rise againe in the last Iudge-

ment

ment of Christ aswel as the good: but in a diuerse sorte as it is sayd. *Iohn.5. the houre shall cõme, in which all they that ar in the graues shall heare the voyce of the sonne of God, and they that shall haue done well shal goe into the resurrection of lyfe, and they that shall haue done euill into the resurrection of condemnation.* True it is that in the Articles of our fayth there is no mention made of ẏ rising of the wicked neither of their eternall death bycause ẏ crede which contayneth the sayd Articles is a briefe summe of the faith of ẏ Christians wherin nothyng is intreated of but that which serueth to conforte the chosen, shewing them the good things which God hath prepared for them. It was made to quiet the consciences of the faythfull in ẏ they haue wherwith to mayntayne and stablyshe themselues in ẏ hope of their saluation, which the wicked shal haue no part of. Briefly, the resurrection of the wicked is not to set them in better state: But rather to make them altogether cõfounded, and accursed for euer more. Howbeit the power of God shal appeare in their

theyr resurrection when he shall punyshe euerlastyngly both their bodies and soules, as also it shalbe sene in the risyng agayne of the good and Iuste. when he shall make them wholly and continually blessed.

16

Iesus Christ forbyddeth vs to bee angrye. *Mathe. 5.*

Dauid sayeth be angrye. *Psalme. 4.*

Pau. Eph. 4

IEsus Christ leadyng men backe to his authoritye which of ryght ought to be set before al, auncient and repulsyng the commō opinion of ẏ scribes, setteth forth three degrees of condemnation besyde the violence of handes, signifying therby that thys decree of God, *thou shalt not kill*, doth not onely restrayne the handes: But also all affections that ar contrary to brotherly loue, and he openly calleth them manquellers which shal but be angry with their neyghboures, or that shall arrogantly mocke them, or that shall by any outrāgious woorde offend them.

And

And althoughe he condemneth to the torment of fyer only those which vse agaynst theyr neyghbours open reproches and dysputes: Yet he doth not exclude wrath and anger from thys payne: But alludyng vnto earthlie Judgementes he doth wytnesse that God will be also the Judge of secrete and hydden anger to punysh it. Now when Saint Paule: *Eph.*4. sayth, bee angry and sinne not, whether he haue therin alledged the testimonye of the *Psalme* eyther ells that he dyd only alude therunto followyng the greeke translation. Howsoeuer it be, he hath applyed thys sentence very well to his purpose: for he sheweth therby what a fault it is for men to spewe vp their coller on other mē, seyng in them self they haue matter ynough to be angry with themselues to kepe them from offendyng other, wherfore he woulde they should rather frett inwardly and exercyse their coller agaynst themselues, for there is cause ynough for thē to be angry and to deale dysputefully with themselues. And forasmuch as

the

the infidels that haue no feare of God nor any quicke feeling of hym runne hedlong at al auenture. They ar warned (if at leastwise ther be yet any hope of helpe in thē) to cry & trēble wīn thē selues. For hereof cōmeth the presūptiō and foolehardinesse of all the proud through which they stick not to make warre wyth God. They are dronke with a vayne and fond assurance, and they hardē themselues with their own wyll, when forgetting god and themselues, they follow at that, to whiche their fond and lewd sensuality draweth them. The meteryng to make them sin no more in thys behalfe is that they wake out of their depe slombre, and begynne to stirre and tremble in themselues. So when they shall haue wel shaken of their sluggishnesse the desire to sinne shall cease in them, for whence commeth it that the vnbeleuing forreale so spitefully with the good and simple, and that they rayse vppe so many troubles and stormes: but hereof, that they are to wel at ease in their seles. Doutlesse by our anger and indig

nation we offend God, firſt, when we are angry for euery light cauſe, and ofte without a cauſe, or being moued by the wronges which are done to vs particularly. Again being once moued to coller we paſſe beyond our bounds and runne forth without meaſure. Laſtly we ſturre vp that anger againſt our brethren which we ſhuld ſturre vp againſt our ſelues, & againſt our owne offences: but the true tempering of a lawfull coller which cauſeth vs not to offend is when we ſeeke the matter of angre rather in our ſelf, than in others bendyng our angre againſt our owne vices. As touching others we muſt be angrye with their faultes rather than with their perſones, and we muſt not conceiue diſpleaſure of faultes and offences committed againſt vs: but rather the zeale of the glory of the Lorde ought to enflame vs to angre. To conclude, let our anger be ſo moued in vs that when nede is it maye be appeaſed but let it not bee myngled with the troubleſome affections of the fleſh.

Eye for eye and toth for toth. *Exod. 21.*

If any man stryke thee on the right chek gyue him the other also. *Math. 5.*

IN this place of Exodus, God geueth a Lawe for Iudges and Magistrats to the ende they might punishe with a lyke payne the wrongs and dispightes that are doone. As it is reason that hys blonde shoulde bee spilte that hath spilt blond. Likewise it is reason that he that hath pulled oute another mannes eye should haue his eye pulled out also, and so in like case his toth. But bi cause then that vnder thys cloke euery one wold auenge himself and reward wyth like, the Lorde Iesus dooth geue warning that althoughe it was decreed that Iudges shoulde represse the violence of the Wycked and Proude and punnyshe it: yet euerye manne oughte patientlye to endure the priuate wronges that shoulde be doone to them. Butte by thys sentence,

if any Man strike you on the ryght cheke, offre hym the other also, the Lorde Jesus ment not to ouerthrow the law appoynted by hys father, but only to fashion the heartes of hys faythful to a measure & softnesse, to the ende that when they shoulde be once or twice stricken they should not be discoraged therwall. It is true that Jesus Christe wythholdeth as wel our handes from reuenge as our heartes: but when any man with out outrage and reuenge can defende hymselfe, and so keepe his goodes that no man wrong hym, the woordes of Christe forbydde not such a man peaceably and sobrely to tourne away the violence which he seeth nere vnto him. A man may easilye thinke that Christ would not erhorte hys faithful to whet or kyndle foorther the malice of them that already burne to much with a ragyng appetite to hurt. Now to offre or gyue the other cheeke after that one blow is receyued at a proud mannes hand what wer it els but to moue him ẏ more? Euery one mai easily know at what mark our lord Jesus shoteth, ẏ is

to say that the ende of one traye will be the beginning of another, and therfore the faythfull all the tyme of their lyfe must abyde diuerse mispites and many iniuries by continuall degrees, when they haue bene once harmed. By thys lesson he will haue them fashioned and brought to suffre, that in suffring patiently they may learne to be patient.

18

Thou when thou prayest goe into thy chambre. *Math. 6.*

My house shal be called the house of prayer. *Esai. 56.*

Of diuerse tyme the Lord would be called vpon onlye by the Iewes, and therfore he had appoynted a temple to them only, as Saint Paul sayth in the 9. to the Romanes. *Israell belonged the choyse, the glory, the agreement, the decrees of the Lawe, the seruice of God, and the promyses.* The temple then was placed among them by a singular priuiledge. Now that which is saied by *Esay* agreed with the circumstaunce of the tyme: for he foreshewed the calling

of the Gentiles, for he promiseth that God shall not onely cause hys temple to recouer the former magnificence: but also that all nations shal assemble ther and al the world shal agree in the true religion. And til the time of christ the temple was truly the place or house of prayer, to wete, so long as the lawe had force with her shadowes. And it began to be a house of praier vnto al nations when the doctrine of the Gospell was blowne abrode, by which al the world hath bene vnited in agreemente of fayth. Now then since all the difference that was betwene the Iewes & the Gentiles is at the last taken away, the entry in to the house of God is open to al men, of what country soeuer they be. For the Church is so enlarged that it stretcheth through all the regions of the earthe: for all people are called to pray and to cal vpon the name of God But when Christ saith that when we would make our prayer we should go in to our secret chaumbre, it is to teach vs to fly the ensample of the hypocrits and not the commune places where

the faithful come together to pray. For the hypocrites are wont to pray in the assemblies and in the endes of the stretes because they would be seene of men. They grosly and shamefully prophane the name of God in that they praye openly or rather make shew of praying because they would be praysed of men. Therefore he commaundeth those that be his to entre into their closets if they will pray as they ought, and make such a prayer as may be pleasing vnto God. It is true that we are commaunded in sondry places of the Scripture to pray vnto God in the middest of a great assembly and to geue vp our chaunckes before all the people, and that to the end to witnesse our faith or to acknowlege our selues vnto him, and also to moue others to doe the lyke, neyther doeth Christe tourne vs alwaye from suche a zeale and exercise: but onlye her dooth warne vs to haue God before our eies as often as we purpose to pray. Thys is not then, to say, that we should flye from men and that we cannot rightly pray except we withdraw our selfe a part:

for he speaketh by comparison signifying that we should seeke some solytary place, rather than coueit the presence of men to see vs pray. To be short whether any man pray alone, or before others, he must be contented with the onely witnesse of God, as though he were withdrawen into some place apart.

19

Esai. 45. I am the Lord and there is none other forming the light & creating the darkenesse making peace & working euill, I am the Lord doing al things.

Ieremy. 8. When the Deuyl speaketh lies, he speaketh that that is hys owyn, for he is a liar and the father of lying.

In thys place of Esay Goddes prouidence is spoken of by which al thynges are gouerned both the good and the mery & bad. Here al men are warned (whereas before they did attribute all thinges to fortune & to their Idolls) to acknowledge the power and strength of God to the ende they should yelde

to

to him the gouernment and glory of al things. If thys be required euen at the Pagans handes, let vs considre a litle what shame it ought to be to thē that beare the name of Christians to take from him his power and to spoyle him of his strength and glory to the end to giue it ouer vnto diuerse gouernours which thei themselues haue forged after their dwne apetit. For God is not acknowleged or aduoutched for God when men attribute vnto hym a bare name onely: but when all authority is geuen vnto hym. Hereby we may see that when it is sayed that God is hee that maketh peace and createth il, it is not to be vnderstode that he is the doer or autor of naughty things, and the oposition which is heere shewes it more plainly, to wete, this woord peace, for there is a contrariety herein betwene prosperity & aduersity, for a mā ought to vnderstād by peace prosperity as also by ẏ il, al aduersity, to wete, war, famine, & al other lyke things, wheras if ther wer a cōtrariety betwene iustice & euil this error might haue sōe colour:

but the contrariety that is here shewes veri wel another sense, to wete, that ther is neither prosperity nor aduersity, neither good nor euil but that proceadeth fro ẏ hãd of God of whõ we cannot say that he is author of the fault but of the payne. There are testimonies enow in the holy Scripture which shew plainly that the Lord shal caue the mischeuous and proud to chasten vs by them: yet for all that we cannot say that he breatheth into them the ill: but he vseth it or serues his tourne with it to correct vs, & therui doth the office of a Judge. So we may conclude that God is the only author of al things, that is to say, prosperitye and aduersity are sente by him (although he vse the hand of men) to the ende that nothing be attributed to fortune or to any other cause.

But euen as God tempteth not nor stirreth any persone to euel doing as he himself is not tempted to euel, so also the Diuel burneth with a raging desire of doing il. God wil vse hym & hys wickednesse to proue & try vs: yet the wickednesse is coted in ẏ sprite of ẏ Diuel,

wel, and God hath not breathed it into him: he is called a liar and a murtherer, and that he hath of his owne, he is accustomed to lie and can do nothing else but forge lies, with craft and guile, but that he hath of himselfe and not of the first creation of God: for when Christ Jesus maketh him the workman and author of lies he doth manifestly separate him from God and makes him altogether contrary to God, so much we may wel say of al the wicked and reprobate that are obstinate in their wickednesse. God hath in no wise wrought the evel or mischief that is in them.

Honour thy father and thy mother and he that shall curse his Father & Mother let hym die the death. *Exod. 20. 21*

If any com to me & hate not his Father and Mother he cannot be my Disciple. *Luke. 14.*

THis commandement is set forth in the law of God that we should honor our fathers & mothers, and this commaundement requires that the chil-

children be lowly toward their fathers obey them, reuerence them, and helpe them, as they are bound, and to be at their commaundement. The true loue is there required without which there can be no true obedience, and as the promise of log life is made unto those that obey their fathers and mothers, so the curse is pronounced against such as curse or speake ill or are stubborne towarde their parentes, yea they are adiudged to Death by the lawe of God. *Exod.21. Leuit.10. Deut.21.* and thoughe they should escape the hand of men? yet God wyll reuenge it in some sorte although he tarry long, as we may see it by cōmon experience. For how many of such people die either in the warres either in bralles, or are euery day geuē into the hands of the hangman or dye shamefully before their age, or in some other sort: so that a man may perceaue that it is Goddes hande that maketh them dy w shame. And if it com to pas that they escape to the old & later age: yet do they but pine away bicause they are destitute of the blessing of God.

Then

Then seing the loue of Parentes is so muche commended vnto vs, yea and that in such sorte that whosoeuer doth agaynst it eyther by rebellion, eyther by disobedience, or by striking, is adiudged to Death by the certaine decree of God. How may this agree with it, that a man should hate his Father and Mother to follow the sonne of God. Our Lord Jesus cõmaũdeth vs not to take away and put of the affections of men, he doth not forbid vs to loue our parẽtes as we ought, but he doth decree, that all the mutuall loue ỳ is betweene men should kepe his owne due order to the ende that the feare of God should be farre aboue all. Let the husband loue his wife, the wife hir husband, the father his sonne, the sõne his father so as for aly, the loue of man beareth not the reuerence that is due vnto our Lord Jesus. For if among men themselfe euen where the line of frendshyp is strayghtest, there are some about others, is it not reason ỳ the sõne of God should be placed before all. And in very dede this is not a sufficiẽt acknowledging

to consider what it is to be receaued a-
mong the Disciples of Jesus Christ if
the price of thys honour and dignityt
haue not the force in vs to subdue and
represse al the affections of our fleshe.
It now any man thinke that thys ma-
ner of speach, to hate his Father is to
hard, yet it is one self sense, as if he said
if the loue of our fathers and mothers
let vs from following Christ we must
Manfully resist it.

21

Hebr. 6. They that haue bene once illumy-
nated, and haue tasted the heauenlye
gyft, and bene partakers of the holye
Ghost & haue tasted the good vvord
of God and the povver of the vvorld
to cōme, it is vnpossible they should
be renevved by repentaunce if they
fall back.

VVhosoeuer shall call vpon the
name of God shal be saued.

When

WHEN God pronounceth hys threatnings vnto vs and is wylling to astonne vs wyth them, he pryckes vs forward as sluggish & slow asses to seke our saluatiō. And in these Judgements he setteth before vs dredful signs, as though the sūne wer altogether dimmed wt darknesse, & ẏ Mone tourned into blood, and al that is here below mingled and confounded. And also after that he hath so filled the heauen and earth with darkenesse, yet for all that he sheweth vs the meane how we mai openly see our saluation shine before our eyes, that is by calling vpō hys name. If God dyd but simply promise to saue vs, yet that were a greate mater: but behold here a more excellēt and farre greater thing, when he promiseth this saluatiō among diuers bottomlesse depthes and gulfes of Death. When al thynges shalbe confounded, and that ther shal be on euery side fear of death, only let vs cal vpon the goodnesse of God and we shal be saued. Although therfore ther be a gulf of euels to swalow in ẏ pore sīner, yet a remedi

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is set before him to escape. This sentence is generall, for without exception our good God receaueth all men vnto hym, and by this meanes calleth them to saluation. And seing that no man is shut oute from calling vpon God, the gate of saluation is open vnto all, and ther is nothing but our own vnbeleefe that letteth vs to entre. But although it be sayde al, yet notwithstanding we must vnderstand only those vnto whō God sheweth himself by his gospel. As in the calling vpō him ther is a certainty of saluation, euen so we must be resolued that without this calling on the name of God wee are more than wretches and castawayes. In the meane tyme the calling is not separated from fayth seing it is grounded vpon fayth onely; but the prayer of an Hypocrite and of a dispiser deserueth not to be called the calling vpon the name of God. Now to the ende that this sentence of the Epistle to the Hebrues maye not seeme to take away that which is here set forth, we must marke the circumstaunces thereof, and how the name of

God

God cannot be called vpon by them which after they haue tasted heauenly thynges becõme obstinate, and of what fal ỹ Apostle speaketh, to the end that seme not strange vnto vs which he sayth, *it is vnpossible that they which fall backe shoulde be renewed by repentaunce*, let vs vnderstand then that there be two sortes of falles, one is perticular, the other is generall and vniuersall. Whẽ a man hath committed one fault or many, he is fallen from the state of a Christen man, then how many sinnes there are, so many falles ther are, and from this fal a man may be rayled vp by repentaunce through the grace & goodnesse of God. But the Apostle speaketh not of theste, of adultery or whoredome, of periurie, of slaughter, or dronkennesse: but he noteth a generall tournyng backe or vniuersall apostasie or fallyng from the Gospell, when the obstinate synner offendeth God, not only in one sort: but wholly forsaketh hys grace for euer. Wel yet we must note ỹ graces of God which are there rehearsed: For what may a

man loke for at hys hand that turneth backe from the word of the Lord, that quencheth the lyght therof, that spoyleth himselfe of the heauenly gyfte, and forsaketh the partakyng of the holy ghost: Nowe seyng that is to refuse God fully, it is also to shut vp his hart wholly in suche sorte as repentaunce whiche is one of the heauenly gyftes shoulde not haue power to enter, and ỳ cannot chaunce to a man excepte he sinne against the holy ghost. And such a faulte is vnforgeueable, as Christ hath pronounced. For he that transgresseth the second table and the fyrst by ignorance is not yet guilty of such a tournyng backe or fallyng from God. And God taketh awaye hys grace from none but from the reprobate, that is to saye, in suche sorte as he leaueth them no hope remaynyng. Then they that by their pryde and obstinate wyckednesse haue caste of the benefytes of God, with what repentaunce can they at any tyme bee touched?

Of

Of my selfe I iudge no man. *Ieremi. 8.*

The father hath geuen all Iudge- *Ioan. 5.*
ment to hys sonne.

FOR the good vnderstandyng of the fyrst of these two sentences we must also loke on ẏ whyche Chryst sayd before, making answer to his aduersaries. Ye said to thē you iudge according to ẏ flesshe, he reproued them for ẏ they Iudged after ẏ frowarde vnderstanding of their flesh or according to the apparaunce of ẏ person. Howe, wher ẏ eyther affections & desyres of the flesh raigne or the respect of ẏ person causeth iudgement to be geuē, we must in no sort loke ẏ truth and equity may haue place, & there where the spirite ruleth not, the flesshe cannot wel & rightly iudge. And touchyng him, to shew vnto his enemyes ẏ they be rash & led with a fierce & proude spirite, he sayth ẏ he iudgeth not folyshly as they do. His enemies toke vpon them to great licence to iudge folishlye & rashly, & he ẏ whyleſt forbare to do ẏ office of a iudge, although he myghte iudge

without doing them wrong, and yet they could not abyde hym. But to the end that it should not seme that he geueth vp the authoritye that was geuē hym of hys father, he addeth farther, *and if I iudge my Iudgement is true*. That is to saye, that hys witnesse deserueth well to be allowed. So, a man may knowe what thys sentence meaneth, to wete, that the father hath geuen all iudgement to hys sonne, that is, that the father gouerneth all the worlde in the person of his sonne, and exerciseth his iurisdiction vnder the rule of him: Not that the father as a priuate man remayneth nowe idle in heauen without medling with any thing: for thys manner of speaking is not so much in respect of God as of men. The father chaunged not hys state at all when he appoynted Christ to be kyng, ruler, & souerayne gouernour of heauen and earth: For being in hys sonne he worketh in hym and by hym: But bycause that when men wil clymbe vp to God all their senses by and by fayle them. Therefore Iesus Christ is set before

our

our eyes as the visible Image of inuisible God. See now how a man must agree these two places. Christ iudgeth not hys aduersaries solyshlye as they did iudge him prondly and skoutly and yet he myght wel iudge them without takyng any thyng in hand that belonged not to hym: Yet he iudgeth al the worlde as hys father hath appoynted hym therunto. And we muske not seke the secretes of hygh places, seyng God prouideth for pure weakenesse when he sheweth himselfe nere vnto vs in the person of his sonne. Whensoeuer there is any thyng to do touchyng our state, touchyng the gouernement of al the world, and touchyng the heauenly defence of our saluatiō, we must direct our syght vpon Jesus Christ the sonne of God, as in dede al power is geuen hym and the heauenly father appeareth to vs in the face of hys sonne.

23

VVho is he that hath knowne the mynde of the Lord. Roma. 11.

1. Cor. 2. But vve haue knovven the mynde of Christ.

SAINT Paule speakynge of the predestination of God, sheweth vs that if men consider it accordyng to their owne vnderstandyng they are therein altogether blynde. And a man can not dyspute of an vnknowē thyng but by greate foolehardinesse and fonde ouerweenyng. Wherefore men may not ryse aboue the Oracles and reuelations of God, for howe maye a man knowe hys meanyng and councell any farther than those thynges whyche by hym haue beene reueled vnto vs. In that case men can discerne no more than a blynde man in the darke. But yet for all that oure fayth is not a whyt ouerthrowen; it leaueth not to make vs certayne of Goddes goodnesse towarde vs, seyng it proceadeth not from the fyrmenesse of mans wyt: But from the only lyghtenyng of the holy ghost. For thys cause in the second Chapiter of the fyrst to the Corinthians Saint Paule hauing shew-

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ed that as the mysteryes of God doe
farre surmount the conceite of oure
vnderstandyng, by and by after he
ioyneth thereunto, that the faythfull
vnderstande and knowe the meaning
of the sonne of God, bycause they haue
not receaued a spirite that is of thys
worlde, but the spirite that they haue
was geuē them of God, by which they
are taught ỹ mercye and goodnesse of
hym which otherwise is comprehensi-
ble. Al faythfull seruauntes know by ỹ
teachyng of the holy ghost, ỹ which is
farre aboue ỹ fleshly sense so that they
speake boldly and freely as out of the
mouth of ỹ Lord. Wherfore eue as by
their owne abilitye they cannot come
vnto ỹ knowlege of ỹ hygh mysteries
of God: so by the grace of ỹ holy ghost
they haue a certayn and cleere knowe-
ledge of the same. Now the holy ghost
must go before & we muste folowe, we
must kaye where he leaueth vs, & ther
we muste set fast our foote. But if any
man desyre to knowe more than ỹ same
spirite hath opened, he shalbe ouerpres
wt the infinite brightnesse of hys light.

24

Mathe. 11. The same is Helye.

Ioan. 1. I am not Helias.

ACcordyng to the true interpretation of the Prophet Malachy Jesus Christ affyrmeth iustlye that John the Baptist is Helias, if you wil receaue hym sayth he the same is Helia that should cōme. He shewes howe John began to Preache the good tydynges of the kingdome of God, that is to say, in asmuch as he was ẏ same Helias that shoulde be sent before the face of God. Then Jesus Christes wil is to haue thys fearefull commyng of God that was celebrated by Malachy acknowledged of ẏ Jewes seyng that the same Helie that was there promised, dyd then as it were the dutye of a porter. But John the Baptist also speaketh the truth in saying that he is not Helia. The Jewes knewe by the Prophecy of Malachye ẏ Helie should be as it were as a daystarre to shewe the commyng of the Messias. In the meane time they held this ouerthwart

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opinion that the soule partyng forth of one body, should enter into the body of another man. Bycause Malachye sayd that Helia shoulde bee sent, they thought that the same Helie that was in ẏ tyme of kyng Achab should cōme agayne. Wherfore John the Baptist aunswered eyghtly and trulye that he was not Helia, for he spake and aunswered accordyng to theyr opinion.

25

Those that he hath called he hath also sanctified. *Roman. 8.*

Many are called but fewe are chosen. *Mathe. 20.*

IT will be an easye matter to agree these two places, so we understand that ther are two sortes of callings, one of the whiche is spoken of in the eyght of the Romaynes, the other in ẏ xx. of Mathew. Fyrst then there is one callyng which is effectuall that is the dyscouerying of the eternall election, whē God by ẏ mynistery of his word & the grace of his holy spirit declareth

vnto vs & maketh vs to know perfectly ỳ he is our father. Here we haue not to do only with ỳ outward preaching, which shoulde but beate our eares except ỳ the second ouerioyned to it, ỳ is to saye, the holy ghost whiche causeth this calling to haue his effect. And thei ỳ in this sorte be called be also sanctifyed, they possesse ỳ free ryghteousnesse which is in Iesus Christ. They bee sanctified, they haue also a continuing of Gods goodnesse frō ỳ callyng vntyl ỳ death. There is another sort of calling vnto which god calleth al vs by his gospel. Many infected & vncleane persōs preace in by force which though for a whyle they occupye a place among others: yet at ỳ last they are driuen out, & drawē to punyshment. Euen thus they by a great many ỳ be called, or bydden, & ỳ haue some entry into ỳ Church, are made partakers of euerlastyng lyfe: but only they who ỳ sonne of God shal fynd prepared, & clad in such a garmēt as is worthye of the heauenly palace.

26

Ioan.1. He is not the lyght

Ho

He vvas the burnyng and shyning lampe.

IN both these places John ẏ Baptist is spoken of. First when it is sayd ẏ John was not ẏ light, that is to be vnderstode of ẏ lighte whiche doth geue light to euery man cōmyng into the world. Jesus Christ only is that light, who maketh euery one of vs to feele some force of his clerenesse. And true it is ẏ as he is the eternal lighte: so he hath a bryghtnesse ẏ is natural to him & is not takē frō any wher els: But rather we ar sent backe to ẏ experience ẏ we al haue of it. Seing our lord Jesus maketh vs al partakers of his brightnesse, we must also cōfesse this honor to belong to him alone, & generally al mē ar here cōtayned. For we know, ẏ mē haue thys singular to thē aboue al liuing things ẏ they haue reason & vnderstanding, they carrye grauen in their hartes the difference of good and euil. There is no man therefore but hath some syghte of thys great & euerlastyng light. Thys cannot be sayd of

John

John the Baptiſte nor of any other whoſoeuer he bee, of whom it is ſayd ryghtly ỳ he is not the light, to the end hys bryghtneſſe bee it neuer ſo greate dymme not the cleereneſſe of the glory of God. For ſome did ſo sticke to John ỳ Baptiſt that they made no accompt of our Lord Jeſus: As if a man ſhould be aſtonned with the ſight of the dawnyng day, or of ſome little ſtarre, and the whileſt vouchſafe not to turne his eyes towarde the ſunne.

Now as touchyng the other ſentence, it is alſo true that John ỳ Baptiſte was a burnyng and ſhynyng lampe. Thys may be ſayd of al faythfull, that they be lyghtes to the Lorde, as Saint Paule calleth them. *Ephe. 5.* and the reaſon is becauſe they ar lightened by hys ſpirite. And they haue their eyes open not only for them ſelf: but alſo to direct and guyde other into the way of ſalnation. The Apoſtles alſo haue caried the torche of the Goſpel to dryue darkeneſſe out of ỳ world. Although therfore the faythfull be decked wyth this honorable title that they

are

are called lyghtes, and that inasmuch as they haue the wozd of lyfe and saluation, they muste shyne in the wozld as lyghtes & tozches: Yet Jesus Chryst doth attribute thys particularly to his Apostles and the ministers of his Gospell bycause they carry a lanterne bezoze other to lead & to guyde thē. Fozseing we be al blynd in the myddest of darkenesse, God lyghteth vs by the lyght of hys wozde which is spoken to vs by his ministers: Yet he garnisheth Joyn the Baptiste particularly with thys title of honour, bycause that by his ministery, God gaue a much mozе excellent lyght to hys Church.

27

There is but one good, and that is God. *Mark 10.*

A good man bryngeth forth good out of the treasure of hys hart. *Luke.6.*

IT is true that men be they neuer so excellent cannot deserue so honozable a title as to be called good, no not ỹ Angels. Fozthey haue not one only

dzoppe

dzoppe of goodnelle of themselfe: But they haue from God whatsoeuer they haue ẏ is good. Besyde, be it in men, or be it in the Angels, goodnelle is but begonne in thē, it is not perfect. Yet we muſt vnderſtand what ẏ meaning of our Lord Jesus Christ is, when he sayth to the yong man, *whye doest thou call me good? There is none good but God*, he will not affirme there ẏ he is God: but he bryngeth thys yong man in, to beleue hys doctryne. He had already a certayne affection to obey: but Jesus Christ wil haue hym mount hygher, to heare this holy doctryne as frō the mouth of the liuyng God, and not of a mortal man. For as men are wont to make of diuels Angels, so without discretion, men cal them good teachers, which haue no true or good felyng of God. And so ar the gyftes of God prophaned. It is no maruel then ẏ Christ sendes thys yong man to God to the end he may geue authority to his doctryne. Yet there is no inconuenience in callyng a man good whē God hath chaunged hys hart, whiche by nature

was

was ill, and when he hath pzynted in hym some of hys goodnesse. So the goodnesse shalbe alwayes Gods, and the man also shalbe good: Yet it shal not be of hym selfe: But in that God hath made him such. So it is sayd that a good man bryngeth fozth goodnesse from the good treasure of hys harte. Thys sentence admonysheth ỹ fayth-ful which made pzofession to be Gods seruauntes to examyne and aduise thẽ diligently what they set fozth. Nothyng wil cõme oute of the sacke but what is in it, as the pzouerbe sayeth, The naughtye hart cannot but beare witnesse of it selfe by pzophane wozds, and by wicked wozdes. So a hart fea-tyng God sends fozth fruites wozthy a Chzistiã man. But we must returne to thys poynt that the hart cannot bee good but by the onely goodnesse and grace of God, and out of this selfe roote the good fruytes also shall spzynge.

28

Touching the day and houre, none knowveth it, no not the Angels that *Mark.13.*

that are in heauen, nor the ſonne him ſelf: none but the father.

Math. 8. All powver is geuen me in heauen and in earth.

IF all power bee geuen to our Lord Ieſus as wel in heauen as in earth, it ſemeth there is nothyng, no not in heauen hyd or vnknowen vnto hym. But by the way we muſt note to what purpoſe he ſpake thys. Chriſt willyng to appoynt hys Apoſtles to Preache the Goſpell, fyrſt ſpake to them of hys powver. A meane or common authorite had not in thys caſe ſufficed. But it was meete that he which ſent to haue eternal and happy life to be promyſed in hys name, ſhould haue an Empyre ſouerayne, and in very dede diuine, to thent ỹ al the world might be brought in awe of hym and that hys doctryne which ſhoulde be publiſhed ſhould bee able to tame al lokynes, and to bryng downe al mankynde, the Apoſtles had neuer bene perſuaded to take on thē ſo hard a charge except they had bene very

very certaine that their warrante was placed in heaue̅ being of soueraine power. He calles himself Lord and Kyng as wel of heauen as of earthe, bycause that in that he bringeth men to true obedience, by the preaching of his gospel he hath established and appoynted the throne of his Kingdome on earthe. And in that he regenerateth his faithful into a new lyfe, and calleth them to the hope of saluation, he openneth the heauens to the end to lyft vp to happy immortalitye with the Angels those which before not only crept in ẏ world but also were plunged in the dark bottomelesse depth of death. True it is that Christ euerlastingly hath had with his father al power and autority, and that of his own right: but yet it is sayd that it was geuen him, to wete, in our flesh. Then he is apointed gouernor, iudge, & soueraigne Prince ouer al the whole Church, but it was not clearly knowē tyl after hys resurrection. For then at the laste he was adorned with the markes of a soueraigne King, and receauing a name aboue al names, hee had

also the endes of al things in his hands to dispose them at his good pleasure. But whilest he is yet in our mortal flesh it is sayd that the sonne him selfe knoweth not when the day shal be of hys fearful comming. In almuchas he is God nothing is vnknowē vnto him. He hath bene euer God, neyther hath his Manhode taken any thing frō hys diuine maiesty. The two natureswere vnseparably ioyned together in hym: but it was in such sorte, that neither of both lost their property. Chiefly the Diuinitie rested and shewed not it self as often as it was expedient that the nature of man did that which belonged to it, to accomplish the charge and office of a Mediatour. Wherfore ther is no absurdity or inconuenience in thys that the sonne of God who knew al, yet according to the conceyte and vnderstanding of hys manhoode there was some thing which he knew not: for otherwise he coulde not haue bene subiecte eyther to griefe or to carefulnes, or haue bene like vnto vs.

A man may reply ý this cānot be spo-

ken

ken of the sõne of God that he was ignozaunt, bicause ignozance is the punishment of sinn, and he sinned neuer. It is also spoken here of the heauenly Angels, that this day is hidden from them, wil any say that this ignozaũce pzocedeth of sinne? Though they haue in no wise offẽded, yet are they in somwise ignozaunt. As touching the sonne of God, he hath so put on mans flesh that he hath taken on hym the paynes due foz sinne. And where he knew not of ỹ later day accozding to his humain nature, that doth no moze take away any thing from his [illegible]ne nature, thã his being moztal hym.

29

You haue the poore vvyth you alvvays, but me you shall not haue alvvayes. *Math. 26.*

I am alvvayes vvyth you, vntil the ende of the vvorld. *Math. 28.*

THe Lozd Iesus speaketh of himself in both places touching ỹ first, alowig ỹ which Mary had don, he shewes how this seruice pleased hi, ỹ is not ỹ he toke

pleasure in the oyntemente which had bene poured out vpon him for the good sauours sake: but in the respecte of hys burial, bycause that by such a signe he would gene them to vnderstand that his graue should be filled with good sauour, as he did spred sauour of life and saluatiō through al the world. But sith that the truth of this figure hath bene perfectly accomplished, and the sonne of God when he came out of the graue perfomed with the good sauoure and quickening smel of hys death, not only one house, but the whole world. It wer a folly to begin again to do that which should be without cause or profite. And therfore he sendeth vs back to the pore to the end we shuld not excuse our selfe as though we could no more occuppye ourselues in his seruice: for once he requyred such seruice as that which Mary did to hym. But nowe seeing he is mounted into ỹ heauenly glory, ther is neyther golde nor siluer nor precious oyntments, nor sumptuousnesse whatsoeuer they be which we may offre vnto hym to do hym acceptable seruice.

Now

Now wher he sayth, you shal not haue me alwais with you, that is to take frō ys al excuse, as though he said, that frō thence forward he would nomore take pleasure in that which once he woulde haue done to him. He maketh a distinctiō betwene ỹ ordinary seruice, which must be euer vsed among the faythful, and that extraordinary seruice whyche had an end when he went vp into heauen. Wil we bestow our money wel in true Sacrifice and in holy offerings? Let vs bestow it to relieue the necessity of the poore and needy. For our Lord Jesus sayth that he is no longer wyth vs in this world to be serued with pompes and outward preparations. And we know, yea and we feele by the experience of faythe that Christ is presente with vs by his strength & goostly grace. But he dwelleth not visibly among vs to receiue of vs earthly honor. He saith *I am with you vnto the end of the world.* He had sayd that he was appoynted Kyng of heauen and of earth. Afterwarde he promiseth to assist his Apostels whom he had enioined a hard office & charge,

warning them not to loke vpon that which they could do of themself: but to leane vpon his strengthe and inuincible power. The maner of this presence which the Lord promiseth to his faithful must be vnderstode spiritually: for it is not needful that he should not cõe downe from heauen to succour vs seeing he can help vs by the grace of hys holy spirite, stretching forth his hande to vs from the highest of the heauens. As touching hys humayne nature it is certaine that there is an infinite distaunce betweene hym and vs. But he not onely spreads the efficacy of his spirite through al the worlde: but also he dwelleth truely in vs. Moreouer thys promisse is not made only to the Apostels: for it reacheth euen to the end of the world. Very true it is that he promyseth hys ayde, chyefly to hys ministers whyche for that they are weake and needy in euery condition, coulde not execute the lest part of their office. Seing then their charge is as troublesome and harde as it is healthful, assuredly they haue more neede than all o-

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ther of the assistance of oure Lorde Jesus, to the end they may haue the victorye of al the assaultes and battayles of thys worlde: as in these dayes it is shewed vs by playne experience, that christ worketh wonderfully by a secret maner, so that ỹ gospel hath his course though Sathan lay many lettes in the way. But generally al the faythfull are partakers of thys promisse, to the ende no man shuld be discouraged as though he were forsaken.

Let vs then make thys conclusion that although Christ be departed into heauen, yet he is not so departed butte that hee euer is and will bee to the ende with vs. He hath taken away the presence of hys body from our sight: but he leaueth not the whylest to assist hys faythfull which muste yet liue in thys worlde, but her gouerneth the worlde wyth a more presente strength. Thys promysse of hys continuall assistaunce was accomplyshed by hys asc̃tion, in which as ỹ body of ỹ sõn of god was lifted vp aboue al ỹ heauẽs: so his power

and efficacy is spred beyond al the boũ des of heauen and of earthe. So then these two things may wel be said, that the sonne of God is no more amõg vs, and yet he is among vs, and shal be e-uer vntil the ende of the worlde. He is here no more according to the presence of hys humaine nature, but he is here according to the presence of his Maiesty. For a fewe dayes the Church had hym present in his flesh, now not seing him with bodily eyes, shee possesseth hym by fayth.

30

Math. 6. Thy vvyll be done on earth as it is done in heauen.

Colloss. 1. Appeasing by the bloud of hys crosse the thinges vvhiche be as vvell in heauen as in earthe.

WE desire by this petition contai-ned in the Lordes prayer, that al creatures may truely and perfit-ly obey God on earth, as his Angels in heauen do, and execute his cõmaũde-mẽts & al his holy ordinaũces without any

any gayn saying, and not seeke to dysplease hym in any sorte. Lyke as they know that ther is nothing better than that which God wylles: so they do readily obey hym. And this is the cause why they abide stil and are not subiect to chaunge and corruption, and why they haue quietnes and continual happinesse. To weete, bicause they are in al and altogether agreeing to the wyl of God. Seeing then there is nothyng in them that wtstandeth the holye and good wyl of God, nothing that turnes them awaye from his holye decrees, nothing that can be desired or wyshed bisde his good pleasure, it can not be but they enioy soueraine rest and true blessefulnesse.

Syth it is so that the Angelles of heauen synce their creation haue euer in al things and altogether yelded vnto God true obedience, & by that meanes there hath neuer bene strife or hatred betwene him and them, how commeth it to passe that they had neede to be reconciled? For in the fyrst Chapter of the Collossians mention is made

not onely of men which are meant by the thinges which be on earth: but also of Angelles which are meant by thynges that are in heauen. Wherupon a man woulde say that the Angels haue bene sette at one with men, and so the heauenly creatures are at one againe with earthly things. This is not that which Saint Paul meaneth here: for he sayth expressely that God hath reconciled thē to himself. The maner of mās reconciling to God is this, that before while they were estraunged from hym by sinne, they should haue felte him to be a Iudge to their ruine and condemnation, if the grace of the Mediatoure had not cōme betweene to appease hys angre. So the attonemente made betweene God and men, is that the hatred and strifes were taken away by Iesus Christ our Lord, and so god of a Iudge was made a Father. Betweene God and the Angels there is another reasō for in thys case ther was no offence or starting backe, and therfore ther was no separation or alienating: yet ther is two reasons why the Angels should be

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attoned with God. For since they be creatures they wer not out of danger of stumbling, but that they wer streng thed by the grace of our Lorde Jesus. This now helpeth greatelye to make continual peace with God, to wete, to tarry in one steady state of righteousnesse so that ther be no feare of falling or reuolting, or otherwyse dooing so that they might be estrāged from god. Moreouer in this same obedience whiche they yeld to God, it is certayn that there cānot be so exquisite or so perfit a perfitnesse as may thorowly and in al respects satisfie God so that they shuld neede no pardon. And for that consideration is it that good Job sayd, *God shall finde wickednesse in hys Angels.* So whatsoeuer perfecte cleannesse a man may finde out, if it be broughte before the Justice of God, it shall be but vncleannesse. Wherefore let vs conclude that the Angels haue not so perfect righteousnesse as sufficeth to ioyne thē wholy with God. Wherfor they haue nede of a peace and attonement maker by whose grace they may cleane fully vnto God.

My

Ioan.6. My flesh is verely meate.

Ioan.6. The flesh profiteth nothing.

THAT is very true which is sayd in the 36 Psalme, to wete that the spring of life resteth in God, and no man can iustly vaunt hym to haue lyfe but in somuch as it is breathed into hym by God. But bicause the maiesty of God should be as a hydden fountayne (as in dede it is farre aboue oure knowledge) it is openly shewed foorth in Iesu Christ, in him we haue a clere welspring whereout we may drawe, we may see it by that whiche is sayed *Ioan.6.* that as ỹ father hath life in himselfe so he hath geuen to hys sonne to haue life in himself. Wher by he sheweth that he only is the fountaine of life and that by his voice and woord he spredeth thys life on al men, for life would not flow from his mouth vnto vs if he had not in himself the cause and originall of it: for it is not sayed that God hath life in himselfe only, bicause he ō-

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ly liueth of his owne power: but also bicause that hauing in himself fulnesse of life, he geueth lyfe to all thinges. So hee woulde not haue life to be as it were hidde and buried in himself. And for this cause he hath yelded it ouer vnto his sonne, that so it might fal downe vpon vs. Now then this life is poured into ỹ flesh of Iesu Christ, so that whosoeuer seeketh life els where shal finde Death. The soules then finde no wher but in his flesh the meate wherw̄ they are fedde into euerlasting life. This is a wonderful secret of God that in our flesh he hath offred vs life, wher before there was but mater of Death, and by that meane he prouideth for our infirmity and weaknes, when to enioy life he calleth vs not abone the clouds, but displaies it vpon earth as if he drew vs into the secrete places of his kingdom. In the meane time correcting the lostinesse and pride of our mindes, he tryeth the lowlinesse and obedience of our fayth. His wil is that to finde lyfe we shuld stay on the flesh of his sõne, wherin shewe is litle to be regarded. As

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the body wareth weake and dyeth vp when the ordinary fode is taken from it; so if the soule be not fed with ỳ flesh of the sonne of God, which is the heauenly foode, it wil sodainely sterue for hunger. When we seeke the matter of lyfe in the flesche of Iesus Christ, then we finde life in hym. So the glory and excellency of the children of God, is in Christ crucified: for that as sone as we turne vs back from the sacrifice of hys death, we can finde nothing but death, and there is no other meane by which the faythful are brought to the knowledge of his power, but by his death & resurrection. Whan we will the sonne shall shewe hymselfe vnto vs to be the head and authour of life, we muste reuerence hym as the seruaunt of hys Father. For we are made rich in all sorte of good thinges in that he empouerished and abased hymselfe, hys humbling of hymselfe, and hys going downe into Hell hath lifted vs vppe into heauen by taking on hym the curse of the crosse hath rayled vppe a triumphaunte

bolwe in token of glorye and victorye. But now Christ hymselfe sayeth of hys flesh that it profiteth nothyng. Yet in so speakyng hee doothe not exclude alyke all profyte of the flesh, as thoughe therewere no profyte to be taken of it. Hee sayeth it profiteth nothing when it is parted from the spirite. Whence proceedeth it that it geueth lyfe but inasmuche as it is spyrituall? They that stycke at the earthy nature of hys flesh shal fynde nothing in it but that that is Deade. But when wee lyfte vppe oure eyes to the strengthe of the spirite which is spread vpon the flesh, wee shall there fynde effectuously and by the experience of Faythe that it is nothe wyth oute cause that it is called quyckenyng. Well then wee maye wel saye that the flesh of Jesus Christ is verelye meate, and yet for al that it profyteth nothinge. It is meate bycause wee gette lyfe by it, bycause that in it God hath bene reconcyled vnto vs, bycause in it we fynde all the parts of our Saluation accomplished.

It

It profiteth nothing if it be considered according to it own nature and beginning. For the sede of Abraham whiche of it selfe is subiecte to Deathe can not geue life, but it receaueth of the spirite that wherwith we may be fedde. For our part, to the ende we may eate, we must bring with vs a spirituall mouthe of fayth before we can be truly norisshed or sustayned by it, now the selfsame flesh is not immortal of it selfe. Moreouer it belongeth not to the nature of it in any wise to quicke soules, yet though this vertue procede from els wher, notwithstanding it letteth not this title to belong to it. Euen as the euerlasting word of God is the spring and foũtain of life, so the life that is in him in his diuinity commeth from the flesh of hys sonne euen vnto vs, as by a pipe. But we shal yet better vnderstand this, if we marke what is the cause of life; to wete righteousnesse. Thoughe righteousnesse come not but from God: yet it cãnot be clearly shewed vnto vs but in the flesh of his sonne: for in the same the redemptiõ of men was fully ended,

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in the same the sacrifyce was offered to wype out synnes, in the same the obedience was yelded to God, by which he was made at one with vs, the same also was fylled with the sanctification of the holy ghost, the same synally was receaued into heauenly glory after the conquest had of death. In the same then all the partes of lyfe were placed, to the end none myght Justly synde fault that he is depryued of lyfe, bycause it is hyd farre from him.

32

He that taketh the swearde shall dye with the swearde. *Mathe. 26.*

He that hath a garment let hym sell it and bye a swearde. *Luke. 22.*

IEsus Christ speakyng thus whosoeuer taketh a sweard shall dye on a sweard, confyrmeth the commaundement of the lawe by whiche pryuate persons are forbydden the vse of the sweard. Whē God straygthly forbad vs all slaughters & wycked murders, hys wyll was to shewe therby, howe well he loueth mankynde. So Iesus

Christ would not that folke should defend thēself by violence & strong hand bicause ẏ god in ẏ law hath forbiddē to strike. It wer thē a mad folly to infer therupon ẏ it is not lawful for iudges & Magistrates to strike wͭ the sweard. It is very true ẏ it is not lawfull for any mā to take ẏ sweard in hand to vse it at his fantasie, to be ẏ cause or furderance of any murder. But ẏ Magistrates who ar apointed to be ẏ officers of God by whō he exerciseth his iudgements, must not be set among ẏ cōmō sort of men. Ther is more in it thā so, to wete, by these words of Christ their power & authoritie is maintayned: for when he pronounceth ẏ murtherers shalbe put to death, we may very well inferre therof ẏ the sweard is put into ẏ hand of ẏ iudges to punyshe those ẏ vniustly haue slayne. It may happen somtyme ẏ mansleyars shalbee other wyse punished, but thys is ẏ ordinarie meane by which god would ẏ the crueltie & proud fellonye of ẏ wicked shold be repressed & not abyde vnpunished: Yet for all ẏ hys mynde is not by the

other

other sentence to arme euery one with a sweard to strike whensoeuer he wil. He signifieth by a figure ẏ great and terrible troubles were at hand, as if a captayne in ẏ warre mynding to set his mẽ in battayle a ray, should cry alarum he cõmaundeth ẏ laying aside all other cares they shoulde be bent to nothyng eils but to fyght, so that they shoulde not care eyther for meate or drynke: for as mẽ are wont to do in extreme daungers he wil haue thẽ sel al euen to their wallet or scryp to furnyshe thẽ with weapon. But this battayle to which he calleth thẽ is not an outward battayle, but only vnder this similitude of fighting, he admonisheth thẽ to thynke that they must sustayne many feareful & hard conflictes and horrible charges of spiritual battailes. So a man may easely see ẏ these sentences are not so diuerse that there is any contrarietie in them.

33

VVhosoeuer cõmeth to me I will not cast hym of. *Ioan.6.*

Roman.6. It is not of hym that vvylls nor of him that runnes but of God, that hath mercy.

BEfore that our Lorde Jesus spake thys that he wil cast of none of thē that cōme vnto hym, he had sayd. *All that my father gaue me, &c.* Where he sygnifyeth that fayth is not in the wyll of men so as any can saye .hat it is in his liberty to beleue or not to beleue, or ẏ fayth is a thyng by chaunce or at al aduentures. But God choseth his faythful to geue them to hys sōne, euen as it were from hande to hand. For when he sayeth that al that is geuen hym, cōmeth, we maye easely gather hereof that al cōme not. We may wel say also that God worketh in hys chosen by so great an efficacie of hys spirit when he so vseth hys free goodnesse that none of them falleth. For the father regenerateth hys chosen, & then geueth thē to his sonne to make them obedient to the Gospel. Fayth then being a free gyfte procedyng frō the goodnesse of God is the same that openeth

openeth the way for men to goe to the Lord Iesus, and the obstinate and vnbeleuyng haue no accesse thither, and they that cõme to him, cõme to him after an other maner than by their own force or wills. And whẽ they haue submytted themselfe vnder hys defence, they shall be freely receaued. Thes two sentences therefore not onely dos not disagree: but rather one doth confyrme the other. For where Sainte Paule sayth that it is neyther of hym that wills nor of him that runnes, but of hym that hath mercy, it is to shewe that mẽ may runne or wil or bestowe all their force: but yet they cannot make open the way of God. Of necessitye, God must worke in it of his mere mercys, he is no waye bounde to any man, if he do good to any al thys good cõmes of hys mere liberalitye. And whẽ he hath ones vsed this liberalitye it is so done as he foloweth hys worke to the end, as muche as belongeth to the saluation of the faythfull It is thẽ God ý of hys mercy geueth hys faythfull to hys sonne whiche cõme not to

hym of their own motion but bicause they are geuen to the sonne, or as .S. Paule sayeth bycause that God hath bled mercy where it hath pleased hym to vse mercy.

34

Ioan.12. I am not cõme to iudge the vvorld but to saue the vvorld.

Ioan.9. I am cõme into the vvorlde vvith iudgement.

IT is certayne that the sonne of God came into the worlde chiefly to thys end to saue men . Surely he was not sent hither without cause. Nowe so it is that he was not sent to destroye, thẽ it folowety that he came to doe the office of a sauiour . For what neded he to cõme down to cast vs away sith we were more than castawayes . Then we must consider nothing in our Lord Iesus, but ỹ God according to his infinite goodnesse would saue vs by him yea vs, that wer lost. As often therfore as our synnes prese vs, & that Sathan eggeth vs to dispaire or discõfort, we must hold before vs thys buckler, that

God

God will not suffer vs to be oppressed with eternall ruyne, forasmuche as he hath ordained his sone to be ỳ saluatiõ of ỳ world. And for this cause he sayth, ỳ he came not to iudge & to cõdemne ỳ world, but to saue it, ỳ wickednesse of them ỳ proudly reiect God, is worthy to be cõdemned. But yet he allwagely ỳ seueritie which he might vse against such while he stayeth frõ pronouncing iudgement agaynst thẽ, bicause he rather came to saue al. And although he spake here of those ỳ of a wilfull stubbornesse despyse ỳ doctryne of ỳ Gospel whiche was offered thẽ. Yet for a while leauing ỳ person of ỳ souerayne iudge he offers saluatiõ indifferentlye to all, and gentilly reacheth forth his hand to al, to the end ỳ al might be very desyrous to repent. He came to cal all, & hauyng forgotten ỳ person of a iudge he myndeth nothyng els but to drawe al mẽ to hym, & to deliuer from death and destruction those that seme to be altogether lost. But in ỳ meane season, thys belongeth to the proper and naturall office of Iesus Christ.

For where the vnbeleuyng and obstinate be more greuously condemned for refusyng the Gospell, it is by accident, and not by nature. As touchyng that he came in iudgement, as touchyng that he is called the stone of offence, as touching that he is appoynted for the fall of many, al these thynges are accidentall: for those that refuse the grace that is offered in him, deserue to feele hym as a rigorous iudge reuenging so vylannous a contempt, and so horrible an vnthankfulnesse. As much may a man say of the Gospell although it be the power of God to saluation to all that beleue it: yet the vnthankefulnesse of many makes it turne to thē vnto death. So the ministers are ready at hand to reuenge, to breake and throwe down the pryde of all the enemyes of the Gospell: when the true obedience of the faythfull shalbe accomplished. 2. Cor. 10. The Gospell is fyrst and cheifly appoynted to bee for the saluation of the faythful. But thē afterward the stubborne & vnbeleuyng shal not remaine vnpuny-

vnpunyshed, who despysing the grace of the Lord Jesus haue chosen to haue hym rather the author of death than of life. Beholde how the sonne of God is cõme to saue and not to Judge or condemne, and yet he came in iudgement. Howbeit in thys seconde sentence thys word of iudgement cannot be symply taken for the punyshment of the obstinate and contemners of God: for it streatcheth forth euẽ to the grace of illumination. Jesus Christ is cõme in iudgement, that is to saye, he setteth agayne in good order thynges that were out of order, which is done by a maruelous secrete wysedome of God and beyonde al mannes vnderstanding.

35

Yf I vvitnesse any thing of my self my vvitnesse is not true. *Ioan.5.*

Though I vvitnesse of my self my vvitnesse is true. *Ioan.8.*

AS touching the first sentence, our Lord Jesus meaneth not that his witnesse it not sufficient to be beleued,

leued, for ỳ in other places he defendes it ſtrongly, and earneſtly: but he ſpeaketh as agreeing herein with hys aduerſaries, as he ſhoulde thus ſaye wel beleue me not, yet ar there ynough of others ỳ witneſſe of me. He ſpeaketh thē after ỳ cōmon faſhion of mē which bryng thēſelf into ſuſpition when they beare witneſſe of them ſelf, as though he would his enemyes ſhould take the matter as if hys witneſſe wer nothing worth. It is certayn that ỳ witneſſe ỳ any mā beareth of himſelf ought in no caſe to be receaued as true & lawfull, no, not though ỳ thīg ỳ he ſaith be true for in dede no man is a ſufficient witneſſe in his own cauſe. Now although it is not reaſon or mete ỳ the ſonne of God ſhould be ſet among thē: Yet he had rather geue ouer his right to conuince hys aduerſaryes by the authoritye of God. But yet the witneſſe of our Lord Jeſu is of authoritye ynough of it ſelf and hath no nede of mens confirmations for aſmuch as he is not of the common ſort of men. And therfore he addeth ỳ he knoweth well whence

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he came, and whither he must goe. He exempts hym self out of the common sort of other men. Although therefore other be suspected in their owne and priuate causes, and that it is appoynted by the lawes that a man shoulde not beleue or trust any man that speaketh for hys owne profyte or aduantage: yet thys hath no place in Christ who is farre aboue all the world, & is not reckened to be of the cõmon sort of men, but hys father hath geuen hym thys priuilege that by hys only word he causeth all men to obey hym,

36

I vvill do nothyng of my self. *Ioan. 5.*

No man taketh my lyfe from me *Ioan. 10.*
but I leaue it of my self.

In the fyrst sentence our sauior Iesus Christ maketh aunswere to the slaũders of ỳ Iewes which iudged maliciously of ỳ worke which he had done in healyng ỳ man ỳ had ben. 38. yeres sicke. They loked only on his humaine flesshe, and therefore dispysed him although they sawe in hym woorkes

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that were in dede Godly. Wherefore he would haue them to go hygher and to beholde God in hym and in ẏ workes whiche he wrought, to the end by that meane they myghte be moued to beleue hym. Thys then is not symply to say that he can do nothyng of hym self, for he is God eternal & almyghty. And thys belongeth not perticularly to the euerlastyng worde: but to the sonne of God, in asmuche as he was manyfested in the fleshe. Such is thys manner of speakyng when he sayeth *Ioan.14.* The worde which you heare is not myne, but hys that sent me. It is wel knowē that he is the eternal wisedome of God hys father which made all the Prophetes & Apostles, & other trustye seruauntes of God to speake. But this he sayth to lifte men vp vnto the Maiestye of God, which staying at ẏ outward loke of Iesus Christ, could not owe such reuerence to the worde as it deserued, excepte they had bene wel assured that it is God which speaketh in hys sonne, and that the sonne speaketh through hys father. All this

matter

matter must be referred to thys oppo-
sition, to weete, that they that thynke
they haue to doe with a moztall man
when they accuse the Lozde Jesus of
hys doynges which were in very dede
diuyne, are farre out of the way. And
therfoze he affirmeth earnestly that he
hath done nothyng in the healyng of
thys man that is diuerse oz contrary
to hys fathers will.

And by the other sentence, he mea-
neth that men haue no power on him
to take hys lyfe from hym, but that he
could haue thondered dpon al his ene-
myes if he woulde, and so haue consu-
med al their attempts. But in y he di-
eth, it is with his wil, he being able to
withstande the violence of his adver-
saries: but beyng also willing to obey
the will of hys father which had ozde-
red and appoynted hys sonne to die to
deliuer vs. Now then not only he say-
eth that men cannot put him to death
but in as muche as he suffereth them:
but also he exempteth him self from al
fozce of necessitye. But it standeth o-
ther wyse with vs, foz we must nedes

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dye bycause of our synne. Christ in dede was borne a mortall mā, but hys submission was voluntarie and not a forced bondage enioyned him from els where. Then let vs conclude that he can do nothyng of hymself in asmuch as he wills that al hys workes be wayed accordyng to hys diuyne power, & that the respect of his manhode should not dymme their brightnesse, and also that none of their dignitie shoulde be taken away from them. In ỳ meane season he may of him self in respect of men geue ouer hys lyfe obeying rather the good pleasure of his father, & burnyng with the desyre of the saluation of his, than to withstand the furious assaultes of hys aduersaries.

37

Roman.9. VVho is he that resisteth hys vvil.

Act.7. You haue euer resisted the holy ghost.

SAINCT Paule asketh this question in the person of the proud & wicked whiche cannot refrayne from barkyng with open mouthe agaynst the iustice

iustice of God. And thus their affectiō is very well expressed: for not content to defend thē self, they put God in their place. Beside, when they haue layd the fault of their condemnation vpō him they speake dispytfully against his inuincible power. They are constrayned to agree that he is iuste, but it is wyth murmuryng because they can not resiste hym, as if they woulde saye thus. What reason is there that God should be angry with vs? Doth not he whatsoeuer semeth good to hym? who shoulde withstand hym, seyng he hath formed vs suche, seing he doth all after hys wyll and pleasure, what eils doth he in destroying vs, but reuenge him selfe vpon hys woorke? for it is not in oure power to warre with hym, if we should resyste hym yet he would continually haue the victorye. They therfore will conclude that it is a wronge iudgemente yt God doe destroye thē. Suth are ỹ murmuryngs of ỹ proud. And yet thys is true that no man can withstand the will of God, by whiche

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all things are made, yea made with al vpryghtnesse. If the causes of this good pleasure be hyd frō vs we muste not therefore enquyre whye he doth thus and thus: we must heare quietly that which the Lord will say, and wee must with al lowlinesse and obedience subscribe to his faythful & true iudgements. Ells what maner of madnesse were it, and deuilishe presumptiō that man ful of vanitye should not graunt to God more wisedome thā to his own fleshlye reason. And when the thyngs that are done, lyke hym not, to pleade with hys Master that he shoulde haue done otherwise. There is also another will of God which is declared to vs in hys worde, which men cannot bee ignorant of except it be maliciously, & by whiche hys grace is offered vnto all. Whē the vnfaythful refuse this grace offred by the Prophets and seruaunts of God, it is sayd that they withstand the holy ghost: for thys toucheth not secrete reuelations whiche God breatheth inwardly into euery faythfull man: but the outwarde ministerye by

which

which ȳ goodnes of god is set befoꝛe mē

38

VVhosoeuer asketh hee receaueth. *Math.7.*

You aske but receaue not, *Iacobi.4.*

IN the fyꝛst sentence the Lord Jesus offreth the grace of hys Father to sinners, signfieng that god of his good will is ready to heare vs so that we pꝛay to him. Hys riches are poured foꝛth to vs so that we aske them of him. But this asking and pꝛaying must be made in fayth, elles it is neyther asking noꝛ pꝛayer vnto God. They then that beeing void of al goodnes seke not this remedi to help their pouerty oꝛ nede, shal haue punishmēt due to their negligēce As cōtrariwyse as many as shal ask in faith shal not fail to enioi ȳ frut of their pꝛayers. It happeneth truly many tymes that the faythful sleepe and God watcheth foꝛ their saluation, and so he pꝛeuenteth their desires and pꝛayers. Foꝛ we were moꝛe thā miserable cōsydering our great dulnesse if God should tary tyl we open our mouthes to pꝛay to hym. But to speake better, there is

nothing but his owne goodnesse that stirreth him to geue vs faith which go before al prayers both in tyme and ordre. Yet bicause he speaketh these wordes onely to his faithful he sheweth vs simply how the heauenly Father wyll make vs partakers of his benefites. Although hee geue vs al thynges freelye: yet to exercise our fayth he commaũdeth vs to pray to hym, to the end hee maye graunte to our prayers that which notwithstanding flowes frõ his mere goodnesse and liberality.

But bycause fayth only is that which obtayneth and goeth not beyonde the boundes of Gods will which is declared by hys word. Saint James sayth here very well, *You aske but receaue not.* and hee addeth to it the cause, for that you aske it to the ende to bestow it on your desires and pleasures. Is it reasõ that men shal make God the seruaunt of their pleasures and fonde desires: when they temper not their desires after the maner that God hath ordained but with an inordinate libertye geue them selfe the bridle to aske thinges

which

which they should be ashamed to aske or to open before a man who soeuer he were. It is good reason that they should be denied. Certaynly ther is no feare nor reuerence nor good opinion of god among vs when we are so hardy and rashe to aske of God things which our owne conscience would not graūt vs. Then before we shal obtayne we must bridle our desires. The way to bridle them is to make them obedient and subiect to God. To conclude wee shall obtayne when Fayth whych is ruled by the holy and good wyl of God shall frame our harts. We shal not obtaine when we aske according to our desires neyther should it be expedient for vs to obtaine in that sorte.

39

By one onely offering he hath hallowed for euer those that be sanctified. *Hebr.10.*

I fulfyl the vvante of the afflictions of Christe in my flesshe for hys bodye vvhych is the Church. *Colloss.1.*

AL thinges that were expedient for our saluation were accomplished and broughte to perfection by the only oblation of the Lord Jesus. And surely no man can alledge anye thing agaynst thys. And al faythful are fully hallowed and sanctified in his only sacrifice. If the Lord Jesus be Christ he is also ẏ true Priest. And if he be ẏ true Priest, then must of necessity his sacrifice be perfect. For els he should in no thing differ from the Leuitical Priestes which were sinners. And his sacrifice should differ no whit from the olde sacrifices of beastes. Seeing then hys sacrifice is perfect, it is also sufficient, and it must not be offered againe, nor ani other added to it. God hath no nede of mennes help, neyther must men set to their hands after him when he hath perfected or ended any thing. Then if it be so that all other oblations that haue bene added after Christes oblation are not onely vnprofitable, but also abhominable, as put to wout & agaist Gods woord. What other thing shal ther be for men to offre to God by which they may

may adde some ouerplus to the merite of the passion of the sonne of God: The death of the Iust is precious before the face of God, and chefly of hys martirs which haue shed their bloud for the testimony of his truth. Yet their bloud is not so pretious as that it may deserue anye thing to fyll oure redemption as though it had not bene altogether actō plished by our Lord Iesus. But nowe saint Paul saith that he supplies that whiche lackes in the passion of Christe for the Church. True it is that ỹ faithful martirs suffer for the church, as also the sonne of God the chiefe of martirs suffred for the Church: but yet ther is a diuerse reason of their suffering: For though the martirs dy as brethrē for their brethren: yet there is no one whose bloud is shed for the remissiō of sinnes, which thing the lord Iesus dyd for vs. And he therein did set forth nothing for vs to folow but for which we should geue thanks to him. And as the sonne of God only was made the sone of man to ỹ end he might make vs children of God. So he onely being with-

out fault hath receaued punnischmente for vs to the end we myght obtayne by him and without any desert of ours ỹ grace which we could not deserue. So we may say, ỹ ỹ faythful haue receyued crownes: but they haue not geuen thē. Of their strength and constancy haue bene taken examples of patience, not gyfts of righteousnesse. Their deathes also were particular, and there is not one that by hys death hath cleered any mannes dette. Shall we then saye that Saint Paul would say that any thing that belonged to oure saluation lacked in the passion of christ which had nede after to bee accomplished and supplied by the death of any other, as if that which Iesu Christ suffred sufficed not for the redemption of men? it were an execrable blasphemy. But saint Paull so speaketh bicause ỹ body of ỹ Church must be made perfect by the affliction of the faythfull when the members of the body are made lyke vnto their hed. Let vs then see how the holy martyrs suffre for the Churche. Those that god

hath

hath chosen he hath also appointed and predestinated to be made like to ỹ Image of hys sonne, that he may be the fyrst borne of many brethren. We knowe that betwene the hed and the members there is suche vnity, that the name of Christ containeth somtime al the body. As when Saint Paull maketh mentiō 1.Corinth.12. of the Church, he concludeth at the lengthe that it is wyth Iesu Christ as wyth a mannes body. As the Sonne of God once suffered in hymselfe so hee suffereth dayly in hys members. And in thys sorte the passions are accomplished wyrch the heauenly father hath appointed by hys ordinance vnto the body of hys sonn.

Moreouer wee muste not seeke another more faythfull expounder of that whyche Sainct Paul sayeth than hym selfe whenne hee addeth to it that hee suffereth for the Church according to the dyspensation or commission that was geuen vnto hym. For he was not appointed to bee a minister of redemption, neyther dydde hee sheadde hys

bloud to deliuer the faythfull frō euer-lasting death. But we know the minis-tery was committed to hym to edyfye the Church and not to redeme it. And this is it that he saith in another place that he suffreth al thinges for the chos-sens sake, that they might obtayne the saluation which is in Iesus Christ. And 2. Cor. 1. he saith that he suffreth al thing for their comfort and saluation. Then let vs take thys for the conclusion, that the sonne of God only hath suffred for the remission of the sinnes of the faith-full. The Martirs also suffre for the Church, but it is onely for the confir-mation of the same.

40

Mark. 16 Preach the gospel to euery creature.

Math. 7. Cast not your pearle before Swyne.

THE Apostles had commission to Preach the Gospel to al creatures that wer able to heare and receiue it, and that without accepting of anye person, people, or nation, forasmuchas the Lord Iesus was com to take away all difference betweene the Iewes and Genti-

Gentiles, ỹ the Iewes on the one side
should not shut vppe saluation among
themself, and that the Gentiles on the
other side shoulde not dispaire as shut
out and banished from the eternal kig
dome. He wyl haue his kingdom pub-
lished euery where that the Gentiles
with the Iewes may be brought to the
true obedience of Fayth, and that the
Gospell may bee a seale to all faithfull
shepheardes and ministers wherwyth
their doctrine should be sealed. Vnder
the Lawe the Prophetes had limittes
appoynted them within the bounds of
Jury: but after that the fence was bro-
ken the sonne of God woulde that the
ministers of hys Gospel should go far-
ther of to sowe and spread the doctrine
of saluation throughout al the regions
of the world. Fyrst the birthright abod
among the Iewes: yet afterward the
heritage of the happy life was made
common to the Gentiles. So the pro-
phecy was accomplished of which the
Prophets make so often mention that
the Messias was geuen to the Gentils
for a light, to the ende he might be the

saluation of God euen to the endes of the earth. To thys purpose hee sayed, *Goe and preache the Gospell to euery creature.* For after that peace was proclaymed to all the householde folke, the same message came also vnto straungers, and to those that were farre of. Although that charge were geuen to the Apostels: yet it behoued them also to keepe thys decree, and euen at thys day it behoueth all ministers to keepe it, to weete, that they geue not holye thinges to dogges and that they hurle not pearle before Swyne. The treasure of the heauenlye wysedome oughte to bee kepte for Goddes chyldren onely, and not to be throwen abroade to the proude contemners of God. They haue commaundement to preache the Gospell to euery creature, and Sayncte Paule affirmeth that the preachyng thereof is a sauour of Death to the reprobate. And there is nothyng more certayne than that it is offered euery day to the vnbeleuing and obstinate by the commaundement of God as a wytnesse agaynste them,

to

to make them the more wyth oute excuse. Because the ministers of the Gospell and all they that are called to the office of teaching can not discerne betwene the children of God & Swine. Therefore theyre charge is to offre the doctrine of Saluation indifferently to all. For thoughe at the fyrst they see many selfe wylled stubbourne and vnapte to be taught: yet Christian charyty wil not suffer vs to accompt them as people altogether desperate. Yet in the meane season we muste see who they bee that Christ calleth doggs and Swyne. We muste not at the first take all those for suche that are eyther prophane or vncleane or that are voyd of the feare of God and of true religion. But those that by sure and manifeste tokens haue alreadye shewed a stubbourne contempte of God, so that a man knowyth that theyre malice is out of all hope. Here then dogs and Swyne are they whych haue already bene as it were glutted ful with a poisoned dyspysyng of all Gods goodnesse, and wyll not bee reformed.

And

And so wee muste denye the Gospel to none but to such as so proudly haue re-
iected it when it hath bene offred them that a man knoweth that they themsel-
ues of their owne stubbournesse haue condemned themselues.

41

God wyl that all men shuld be saued.

1.Tim.2.

There are but fewe that are saued.

Luke.c.13.

IF the Gospell be the power of God to Salnation to all beleuers, it is cer-
taine that al they to whom the Gospel is offered are also called to the hope of euerlasting and blessed life. Moreouer as the calling is a teaching of the se-
cret election, so God admitteth those to the possession of eternall salnation whych he maketh partakers of his gos-
pel. For the Gospell openneth vnto vs the righteousnesse of God whiche is a certaine entry into life. But how com-
meth this to passe that all men are not saued, seeing God willeth it? for who can let the will of God: whiche as it is very good and very iust, so is it almigh-

ty

ry. Thys question myght haue soun to-
lour if Saint Paul spake of euery mā.
But yet thereto a man myghte make
answere. For althoughe wee may not
wey the wyl of God by hys secret and
hydden Iudgements, yet when he she-
weth it to vs by outeward sygnes and
testymonyes, a man may saye that hee
hath in himselfe decreed that whych hee
wyl euery man should do. But bicause
thys serueth nothyng for the erpoun-
dyng of thys sentence, we must vnder-
stand what Sainte Paul meaneth, to
wete that there is no estate in ỳ woꝛld
shut out from saluation, and from the
blessed life: but rather God would that
the Gospel should be offred to all. And
if we vnderstand that the preaching of
the Gospel is quickening, in that it re-
ueleth to vs the righteousnesse of God
which is a certaine way to geue an en-
trance into lyfe, we shal not think that
straunge which saincte Paul sayth that
Gods will is that al men should be sa-
ued seing he wold haue all come to the
knowledge of the truth. But heere he
speaketh of soꝛts of men, of estats and

con-

conditions of them, and not of euery man a parte. For the intent of the Apostle is none other but to contayne Princes in the number, and that men shuld not consider what maner of men Princes were at that tyme: but what God woulde haue them to be. Saluation commeth to vs no otherwyse but by Gods free liberalitye. Nowe the same God which hath made vs partakers of the happy lyfe & of eternall saluatiō, may sometimes stretch his grace euen to them. The same ỹ alredy of his goodnesse hath drawen vs vnto hym, may one day bryng thē likewise wt vs.

But the whilest how many are ther that by their vnthankfulnesse and stubbournesse make themselfe vnworthye of thys saluation? What coulde God haue done of all that whiche belonged to the saluation of men whiche he hath not done? And behold the greater part stoutly and proudly reiect the grace of God. Is not thys agreable to Goddes righteousnesse that suche shoulde feele him a rigorous Iudge, whome they would not acknowledge or accept for a Sauiour.

It

If wee compare the greate nomber of those with the little nomber of the chosen and faithful, we shal perceaue how true thys sentence is that there are very fewe of those that be saued. Howe many Mahometes are heere beneath in the world: how many Iewes? And how many are ther which vaunt them of the name of Christians, yet are they no Christians? And among the faythfull how many Hypocrites are there? and what shal we make of the reste of other men? but a little grayne hid vnder a greate heape of chaffe. Then a man may well say that Godds wyll is that all men should be saued, yet there are but fewe saued. God stretcheth hys hand and arme to all men vpon earth: but ỹ moze part dzaw back as though they had not to do with God noz wyth his bouty, with his grace noz with hys saluation.

42

God hath shutte all in vnbeleefe to the ende he might shewe mercy to all. Roma.11

He that vvil not beleue shalbe cõdẽned. Mar.16.

Thy

The Apostle signifieth two thinges by this former sentence. First that there is nothing in man whereby he deserueth to be preferred before other beside the meere grace and goodnesse of god. Wherfore they that already haue som hope of saluation must not dispayre of other: for whatsoeuer they are nowe they haue bene heretofore as all the others now are. If by the only mercy and goodnesse of God they are come out of vnbeleefe they oughte lykewyse to leaue some place to others. Yet thys is not to saye that God so blindeth all men that their vnbeleefe oughte to bee imputed vnto hym: but he by hys prouidence so ordred the matter that all should be gylty of incredulity to thend he might kepe al men shut and bound vnder his iudgementes, and that is to the end that saluation might come frō hys onely goodnesse and all deserues should be troden vnder fote. Secondarily that God in the dispensatiō of hys grace is not letted from bestowing it on whō it shall seme good to him. Let vs then say that he hath shut vs all vnder

vnbe-

vnbeliefe to the end he myghte haue mercy on all. That is to say, to the end that none of those which shalbe called to saluation should thynke to obtayne saluation but only through the mercy of God.

Then seing it is so that God in bestowing hys grace, is not let from geuyng it to whom he will, we may also saye that he is not let to exercise hys iudgementes whereseuer it semeth good to hym. The Gospell is the power of God to saluation: but that is to the faythfull only. And whosoeuer beleueth it shalbe saued. But as promise is made to draw mankynd vnto fayth: so is there a terrible threatnyng of destruction agaynst all the obstinate & vnfaythfull, to astõne them. These ar they that refuse saluation that is offered thẽ, which plucke vpõ their heades fearefull ruyne and condemnation. And they are not only wrapped in the common and generall destruction of all mankynde: but also they beare the fault of their owne vnthankfulnesse.

Mathe.7. Iudge not and you shall not bee iudged.

Ioan.7. Iudge iuste iudgement,

WHEN the Lorde Jesus sayeth iudge not, he doth not precisely forbyd to iudge: but his meaning is to heale a sickenesse whiche is naturally almost in al. This we see ordinarily that euery man geues him ỳ head but euery mā busyeth himself to iudge other men streight. And hardly shall a man finde any one that is not tyckled with desyre to enquyre of other mens faultes. Al wil confesse that it is an vnsufferable euil to flatter thẽselfe in their own vyces, and to be so nere markers of the offences of their brethren. But there is a plage yet more daungerous that diuerse whyle they condemne other, themself wil haue leaue to synne. See then what our Lorde Jesus doth in saying *Iudge not*, to wete, he represseth the flesshe and kroward appetyte of checking, tawntyng and backbyting: yet is it not ment hereby ỳ the faythful should haue their eyes blyndfolded

to

to ỹ end they ſhould diſcerne nothing: but they oughte to bꝛydle themſelues leaſt they ſhould be caryed alwey with to great a deſyꝛe to iudge. Foꝛ when any one coueteth to iudge his bꝛethꝛē, he cannot but be ouer rigoꝛous. Thus when Chꝛiſt commaundeth that wee ſhoulde not Iudge, he meaneth that we ſhoulde not curiouſly enquyꝛe of the doynges of oure bꝛethꝛen. But in the meane ſeaſon he wil not haue vs to be without iudgement oꝛ diſcretion in ſuche ſoꝛt as we ſhould not bee able to put a dyfference betwene the good and the euill oꝛ to ſaye what is iuſte and ryghte, and what is wꝛong: but he woulde there ſhoulde be a wiſe moderation vſed, and that to iudge well and ryghtly a man ſhoulde loke ſimplye to the dede, and not to the perſon. It behoueth vs to marke whye the Loꝛde Ieſus ſpake thus. Ye had to do with the Iewes which dyd interpꝛete hys woꝛkes maliciouſlie & with a pernerſe affection though they were foꝛced to graunt that they wer diuine.

He setteth before their eyes circumcision to whiche they beare reuerence & that of ryght. When they dyd it on the Sabboth day they knewe wel that the lawe of God was not broken, for asmuch as the workes of God agree very wel one with another. What reason is there that they dyd not saye asmuch of the workes of Christ but that their spirites were occupied before with a folyshe iudgement which they had conceaued of hys person. Wherefore there shall neuer be ryght iudgement geuen if it bee not pronounced accordyng to the truth of the dede: for as sone as a mā setteth the persons before hys eyes, he directeth also his senses to them, so that forthwith the truth vanysheth.

44

Mathe. 6. VVhē you pray speake not much.

1. Thess. 8, 5. Praye vvithout ceasing.

OUR Lorde Jesus reproueth a fault in Hipocrites which thynke they are able to persuade God by much babblyng and folyshe rehearsal

of wordes. And the continuing in prayer that is so muche prayed and commaunded in the holy scripture is not contrarie to thys doctryne: For when the faythful man conceaueth a prayer and maketh it with a holy & good affection, his tong goeth not before hys hart. Moreouer the fauoure of God is not gotten by an affected bablyng of wordes: but rather a true faythful hart shoteth out hys affections as flying shaftes which haue power to pearce euen vnto heauen. Thys forbydding of bablyng and vayne repetyng of wordes in prayer, doth not let the continuaunce of prayer, not that God on hys behalfe hath any nede ý a man should make hym any rehearsalls, or that a man shoulde offer vnto hym any remembraunces, or when a man hath spoken to hym onee that he hath nede to be moued the second tyme: but thys taryeng still or continuyng in prayer is of duety requisyte in vs. Euery mã ought to consider well hys necessities, and howe he hath continually nede of the succour of God. It is true that he

could geue vs al necessarie thyngs before we should open our mouth to pray to hym: and surely if of hys goodnesse he prevented not oure prayers, yea our desyres we should be more than myserable: but he wyll so exercyse our fayth, and the end and vse of our prayers is, that casting our playntes and grones into the fatherlye bosome of God, we myght be wel assured that he would forsake vs in nothyng.

45

Galat.6. Beare the burdens one of another.

Galat.6. Euery one shall beare hys owne burden.

THIS nature teacheth vs, when we see any mã loden with a burden which he cannot beare or vnder which he falleth downe, to vnlode him in some sort, either els to ease him with the least hurt ỹ may be. If ther be any gentlenesse in vs, we must chiefly shewe it ỹ the bearyng the faultes of our brethrẽ, which faultes ar properly called lodes or burdens. But whẽ we are cõmaunded to beare ỹ weaknesse

one

one of another, it is not ment ẏ by ha-
nozyng oz clokyng we ſhould nozyſhe
the euils oz vices of oure bzethzē and
neyghboures: but rather ẏ we ſhould
vnlode them. Now ẏ muſt be done by
ſofte and quiet cozrection. There are
many adulterers and whozemaſters
that woulde haue Chziſt to be bawde,
Many theues that would that he were
their hider, Many folkes of euil lyfe ẏ
woulde make hym defendour of theyz
wicked dedes, andẏ the faithful ſhould
ſerue them with their ſhoulders to diſ-
charge them of their own vnclēneſſe.
But we ſee wherfoze we are appoyn-
ted to beare ẏ burdens of our bzethzē,
to wete, to the end that in ſuppoztyng
them we ſhould endeuour to ſet them
agayne in the ryght wayẽ. Nowe this
that he addeth afterwarde ſerues foz ẏ
interpzetation of that that was layd
befoze. Then we ſhalbe pzeſte & ready
louyngly to vnburden others when e-
uery man ſhal wel loke on hymſelf to
ſee what maner of one he is. And whē
he ſhall haue diligently examined hys
own woꝛke not deceauyng hymſelf by

thinkyng that he is any thyng, or is worth oughte. We haue nothyng of our own wherof we may boast: but we are so voyde of al good that al our glory is but mere vanitie. If we thynke diligently hereon we shall wax more gentle and meeke towardes others. Whence cõmeth thys pryde that maketh vs exalt our selues aboue others: whence commeth the proud and cruel sharpnesse: but hereof that euery one will be set a lofte, and loke vpon al the rest as beyng vnderneath at hys fete: but yet bicause in comparyng our selues with other we make other by estimation to be of very smal value, wee are sent backe to the tryeng of our selues to the end we should not measure oure selues by another mans yarde, to hend that none of vs shoulde please hymself bicause others displease him: but turnyng his loke from other, euery one ought to searche out hys owne conscience, and to consider liuely hys own worke. That is no true prayse whiche we seke to attayne by the dysaduantage of another mannes good

name:

name: but that which we get without makyng comparison of their base renowne with oure greatnesse, and to take from vs all pryde, the conclusion is that euery one shall beare his owne burde. Gods iudgement is hereby set before oure eyes before whom euery one muste geue accompte of hys lyfe, and ther shalbe no comparison made, but euery mā shal there carry his own burden: for thys is that that deceaueth vs. Ye that hath but one eye or he that is poore blynde, beyng among the blynde thynketh that he seeth wel: but one shall not acquyte another frō hys synne.

46

Carry nothyng on the vvaye neyther staffe nor vvallet nor bread nor mony. *Luke.9.*

You shall carry nothyng on the vvay but a staffe. *Marc.6.*

THE difficultye is in thys that Saint Mathew and Saint Luke say that it was forbidden them to carry a rodde or staffe. And Saint

Marke sayth, they wer suffered to carry a staffe. Before thys difficultie bee resolued we muste see what the purpose of oure Lorde Jesus is. He woulde that his Apostles shoulde in a little tyme visyte all the countrey of Jewrye, and that they shoulde spedely returne to hym. And that thys mighte bee done he forbyddeth them to carry with them any baggage which might let them from makyng haste. And thys commaundemente muste bee restrayned to thys vyage. They myght well haue had wallets, staues, shoes, garmentes, golde and sylver in their houses: but to the end they myght bee the lyghter he commaundeth them to leaue behynde, euery burden ý myght lode them. But as touchyng the staffe Saint Mathew and Sainte Luke meane suche staues as myghte lode or hynder them that should cary them. But Saint Marke meaneth a staffe which they carry commonly that take Journeyes in hande, and they carry them onely to staye them vp and to helpe them oute of the myer or an ill waye,

way, or to leape a dyke as the custome and manner in olde tyme was to cary a staffe to Journey wythall. As appeareth by that whiche is layd in Genesis. *I passed Iordan with my staffe.* Jacob confesseth by these wordes that he was not loden with ryches when he came into *Siria*.

47

Iesus taryed in Iewry & baptysed.
Iesus dyd not baptyse. *Ioan.3.* *Ioan.4.*

ONE of these places serues to expounde the other. For when it is sayd in the.4. of John that oure Lord Jesus baptised more Dysciples than John, the correction is also added to wete, thoughe Jesus baptised not, but hys Dysciples baptised, and thys baptyme is called the baptyme of the Sonne of God, and that to the end we shoulde vnderstand that the baptyme ought not to be esteemed after ỹ person of the minister but the strength therof dependeth wholly on hym that is the author of it, in whose name it is geuen, and on hys holy ordinaunce.

And

And thys serueth to comfort vs, that we knowe that baptyme is no lesse able to washe and renue vs than yf it were administred to vs by the very hand of the sonne of God. If we aske why he stayed from the administration of the outward sygne, the reason is easely geuē, to wete, bycause he would leaue a testimony to all ages and generations that the baptyme is in nothing diminished when it is offred by a mortal man. Wherefore Christ not only baptyseth inwardly by hys holy spirit: but we ought asmuch to esteme ỹ sygne which we receaue at the hand of a mortall man as yf Christ himself streatched oute hys hand to vs from heauen. Jesus Christ thē baptised and dyd not baptyse. He baptysed forasmuch as the baptyme that was myni-stred by the handes of hys Dysciples was auouutched to be hys, and esteemed suche as if hymselfe had baptised. He did not baptise, bycause he did not admynister the outwarde sygne but caused hys Dysciples to do it.

Thou shalt hate thyne enemy. *Mathe.5.*

Loue your enemyes. *Math.5.*

WHen God speaketh of our neighboures, it is certayne that he cõprehendeth al the kynde of man: for as euery man is geuen to himselfe as often as any perticular commodityes part one from the other, the mutuall pertaking which nature her selfe enioyneth vs, is forsaken, to the ende then that we might be kept in bond of brotherly loue, God testifyeth that al men be our neyghbours bycause that nature common to vs al maketh vs al frendes among our selues. As often as á man beholdeth a man, bycause it is hys flesshe and hys bone, so often it behoueth hym necessarily to beholde hymselfe as in a glasse, but bycause the most parte departe from thys holy felowshyp, yet notwithstanding the order of nature is not broken by theyr lewdnesse, bycause we must loke vpon God who is author of thys vnitye and coniunction. And therfore thys commaundement by which we ar appoin-

ted

ted to loue our neyghbour, is general. But it is maruell how the Scribes fel into thys absurdite to restrayne thys worde neyghboures vnto welldoers, and those whyche by their pleasures and seruices that they doe deserue to be loued. They measured neyghbourhode accordyng to the affection of euery one. Wherefore they sayd those only were to be taken for neyghbours whyche for their good dedes are worthye to haue frendshyp borne vnto thē, or at the least suche as doe pleasure for pleasure. Common reason counselleth euery one so, and for thys cause the chyldren of the proude worlde were neuer ashamed to confesse and shewe openly their hatred hauyng some reason to make it of value: but the loue which God commaundes and recommendeth in hys law doth not loke vpon that that euery one deserueth: but it stretcheth forth vnto the vnworthy, the ouerthwart & vnthankfull. Nowe when Iesus Christ sayeth, but I saye vnto you loue your enemyes, he maketh not a newe lawe or ordinaunce:

but

but he bringeth agayne the law of his father into hys true and natural meaning correcting the false and pernerse exposicions and gloses of the scribes, by which they had corrupted and falsified the pureneſſe of the lawe of God, he leaueth then thys holy ordinaunce in hys perfect ſtate. Thou ſhalt loue thy neyghbour: yet he will ſhewe how it ſhalbe duely accomplyſhed, to wete, when we ſhal loue not only thoſe that do vs good: but alſo thoſe that procure our hurt.

49

Take hede thou tel it to no bodye. *Math.8.*

Tell all the thynges that God hath done to thee. *Luke.8.*

CHRIST forbyds the leper whom he healed to tel vnto other what was happened vnto hym. And the reaſon is thys, the conuenient tyme to tell it was not yet cõme. True it is that thys myracle ought not to bee hydde or ſuppreſſed: but there was a certayne cauſe whye the Lorde Jeſus

Jesus would not that the bruyte of this miracle shoulde be so sodaynly spread abrode, or at the least would not haue it done by ỹ leper. And touchyng that the leper coulde not holde hys peace, although it seme that therein he dyd shewe some sygne of acknowledgyng the benefyte: yet he was so farre from deseruyng any prayse thereby, that he was rather worthy of rebuke, bicause he dyd not obey the commaundement of the Sonne of God. If we were willyng to reknowledge the healyng of hys leprosye to hym that had healed hym, he could not haue done it better than by dyng symple obedience which before God is better worth than all offrynges and sacrifice and it is the begynnyng of the true seruyce of God. And as touchyng that he sayth to the possessed with a spirit whom he had also healed, *report al that God hath done vnto thee*, we must lykewyse note the reason why he gaue thys commaundemente. All the miracles that Christ did could not be long hyd, neyther had it beene reason to suppresse the power of God

by

by which his will was that al ẏ worlde shuld be prepared to life: but somtimes he would that men should holde theyre peace a while bycause the oportunitye was not yet come. Somtime also he cõmaũded his miracles to be published to ẏ end he might be taken for ẏ true minister & Prophet of God, & to haue autority to teach, calling hys miracle the work of god. For it was requisite that ẏ people which as yet were rude shuld be instructed, forasmuchas they as yet knewe not his Diuinitie. And thoughe Christ be ẏ ladder by which we goe up to the father: neuerthelesse bycause he was not yet manifested he begã wt hys Father til suche time as he had a more ripe oportunity.

50

If any man strike thee on the ryght cheke turne the other to hym also.

Iesu Christ smittẽ by the seruaũt of the high Priest answered. If I haue il said bere vvitnes of the il: but if I haue sayd vvell, vvhy doest thou strike me?

This fyrst sentence was expoũded here aboue. The sũme is that our Lorde Jesus woulde fashion the heartes of the faythful to kepe a measure and vprightnesse, who (although they be prouoked) ought for al that rather to appease the iniuries by patiẽce than by yealouing agayns wronge for wrong to fyre vp men which alredy were to muche fyred. The waye to quench fier is not to put to it such matter as is mete to kindle it more. To repelle one wrong by another wronge, and one outrage by another outrage what is it els but to set on fier ỹ which already burnt to much. He wyll then haue vs so to be measured in our passions that when any outrage is don vnto vs we shuld be redy to suffer a new wrong rather than to wreak vs of that which hath ben don vnto vs. Notwithstanding when Christ answered so vnto the seruant of the hye Priest, it seemed he fulfilled not that which he appointeth and cõmaundeth hys faythful to obserue for he turneth not his ryght cheeke to him that strake him on ỹ left.

But

But it is to be vnderstand, that in christian patience it is not alwayes requysite that he that hath ben stricken and wronged, should put vp the wrong don vnto hym withoute speaking a worde: but first he muste patientlye suffre the wrong that hath bene done hym. Furthermore he must forget al reuenging lust, and endeuour to ouercōme the ill by wel doing. The wicked are butte to much stirred by the sprite of Sathā to hurt and endomage, and of themselfe they are tomuch prouoked though thei be not otherwise egged forth. Therfor this wer an il interpreting of Christs wordes to say that a mā shuld by new prouocatiō styr those to il doing which arealredy ouermuch inf.amed by their wicked affectiō. For ẏ meaning of hys words tēd to nothig els but ẏ euery ōe of vs shuld be redy to suffre ẏ. ii. wrong rather thā to reuēge ẏ first. This then letteth not but ẏ a Christen man that hath ben strickē & outraged wrongfully may cōplain, so ẏ his hart be void of al rācor, & his hāds clean frō al reuēge

I am not cõme to bryng peace but
Marc.10. the ſwearde.

I gyue you my peace, I leaue you
Ioan.14. my peace.

Bycauſe the greater parte of men, not only are enemies to the goſpel: but alſo reſiſte it malicioully, it is not poſſible to profeſſe Chriſt wythout fyghting and without the hatred of many. All the faythful therefore are warned to prepare thẽſelf to fyght, bicauſe they muſt nedes fight for the teſtimony of the truth. But the Prophets euery wher promiſe peace and quiet ſtate vnder the reigne of Chriſt. Hereupon what could a mã hope for, but that out of hand wherſoeuer a man wer al thinges ſhould be quiet? And ſeeing ỹ ſõne of God is called our peace, and that ỹ Goſpel reconcileth vs to God, what cã a man ſay therof but that ther is a brotherly agreemente appoynted to be among vs. And therfore it ſeemeth not that thys agreeth with the oracles of ỹ Prophets that ſtrife, bralles, and warres ſhould be kindled in ỹ world wher

peace

peace and the Gospell is preached. And besides it is much lesse agreing wyth ẏ office of Christ, and with the nature of the Gospel. But the peace of which the Prophets make mentiō is only amōg the true seruauntes and the faithful of God, and in Godly consciences, in as muche as it is ioyned with fayth, and reacheth not vnto the vnbeleuing and stubborne, though it be liberally offred vnto thom, and they can not abyde to enter in kanor and couenaūt with god. And thereof cōmes it that the message of peace rayseth in them troubles and greater storres than before. For Sathan that raigneth in the reprobate, is mad allone as he heareth of ẏ name of Jesus Christ, and the vngodlinesse of the proud and wicked is sharpned whē the doctrine of the sonne of God is set before them. So the naughtinesse of men causeth that Christe which is authour of peace is made an occasion of troubles. Thus our lord Jesus Christ may wel be sayed to leaue vs peace for in that he wēt to his father, he forsoke vs not: but left vs the good fauor of his

spiritual presence. It cā not be but that peace is with vs, & that we be alwayes happy by his blessing which is the frut that we reape when we yeald true and perfect obedience to his Gospel, which because it taketh away the filthinesse of the wicked, and that they cannot abide to be cleansed to be brought to god is rightly called a sword sente to the wicked to waken their cōsciences and to stirre vp troubles against them.

52

Luc.17. VVhen you haue done all thinges, say, vve are vnprofitable seruauntes.

Math.19. VVee haue followed thee, vvhat shall becōme of vs then?

BODY We and all that we haue belong to God by right, and he possesseth vs as slaues. Therfore what seruice soeuer we indeuour to do hym, yet is there nothing that bindeth hym as though we deserued. For seeing we belong to him, it is certain that he can owe nothing vnto vs. We are no lesse bounde and beholdyng vnto hym than bondmen and slaues were in olde time

to their maisters, whiche were in suche state that they got nothyng for themselfe but were held and kept vnder the bondage of their maisters with all their labours, their force, and diligence, yea euen vnto bloud. If such power be graūted to one mortall man ouer another man, that he may make hym worke day and night, and yet thereby he shall not be bound to recompence him with like how much more shall it be lawfull for God to require of vs al that we can labour and do in al our life as farre as our power and abilitye can stretche, so that notwythstanding hee be no ways bound vnto vs? Althoughe it be a frowarde arrogantnesse to imagine that god oweth any thing to mē, as though they deserued at hys hande: yet there is no faulte more common than suche pryde, for euery manne woulde call God to a reconing. And thys is the cause whye menne haue imagined deseruinges, and thys opinion hathe had place almoste in all tymes. And thys is that that made the Apostels to aske this questiō, we haue folowed thyce

what commoditie then or recompence shal we haue? And it seemeth that they haue som colour to aske it seing ỳ scripture so many times promiseth hier and recompence to workes, to which by this meanes it seemeth to attribute some worthinesse or desert. But true it is ỳ we are so subiecte to the rule of God ỳ we owe to hym both our self and all ỳ is in vs. Now then the hyer is not promised any other way but of the meere and good pleasure of God. For they that by mutuall relation ioyne the desert with the hyer are greatly deceued bycause that God is not moued by the worthinesse of the workes to recõpẽce them: but by his gentlenesse and free goodnesse. True it is that by the bargaines of the law God is bound to mẽ but it is on that conditiõ that they performe al that is there required of them. But bicause this bonde is voluntary it is certayne and sure that man can ask or require nothing of God as thoughe he had deserued any thing at his hand By thys meanes the pryde of the flesh falleth downe flat on the ground. For

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although a man had fulfilled the lawe: yet he could not bring in any reckoning to God, as if he were bound to yeld vnto him some ouerplus, for he shuld only haue paied that which he ought. And in this sense it is sayd that we be vnprofitable seruaunts, for God receaueth nothing of vs that commeth from elswhere, but onely he gathereth vp the frute of hys demayne.

Now the Apostles vaunt that they haue left al and followed Christ. But what was that all: for seeing they wer handy crafftes men, and poore as touching the goods of thys world, and also dispised. Scarcely was ther any thig in their houses to leaue behinde them. It was then a vayne boaste, as we see ordinarily how free men are to preyse and value the seruices that they doe to God. But howsoeuer the case stand, if we had forsaken Kingdomes and rych possessions to follow Christ, yet al our seruices be they neuer so erquisite and heaped together deserue not ỹ leaste of his graces, neither cã we bring to passe but ỹ we shal remain vnprofitable seruaunts.

2.Timot.2. If any man clense himself of these thigs he shalbe a vessel sactified to honoure.

God vvorketh all in all.

1.Cor.12. THIS sentence is alwayes trus that it is not of willer nor of ỹ rũner but of God that hath mercye. If a man alledge that it is in the power of man to cleanse hymselfe and to make hymself a vessel sanctified to honour: it is a vayne objection, for Saint Paul speaketh not here of the election of men to shewwho is the cause of our election as he doth in the. 9. Chapiter to the Romaines: but only he wyl that we resemble not the infidels which we see to be borne to destruction. It is ỹs a folly to gather of these words that it is in the power of man to associat himselfe in the number of the chyldren of God, and to make hymselfe the cause of hys owne adoption. If the reprobate bee vessells of shame and dyshonoure, they haue thys dyshonoure enclosed within them. But yet they disfygure not the house, neyther is the maister

of

of the house dishonored by them, which in the diuersitye of members ordayneth and appoynteth euery vessell to to the vse that it is worthy of. It behoues to learne to make our self meete for more honest vsages. For we haue as it were a glasse before oure eyes in the person of the reprooued to beholde that there is a detestable vnhappynesse in man when he seruety not the glory of God, thys onelye warninge is to vs a strong buckelar to repulse those that wil haue men to be the cause of theyr owne predestination, as though Saint Paul had geuen a rule to men of that whyche they shoulde doe before they were borne, yea, before the foundations of the world were layd. Moreouer if a man wyll gather hereof that man hath free choyse ynoughe to prepare hym selfe to bee fourmed to geue obedience vnto God. Although it haue some likelyhode: yet they that so say do argue verye weakely, for here an expresse commaundement is geuen to ỹ faithful to to clense thẽselfe frõ ỹ filth of ỹ infidels: For asmuch as they must be sanctified vnto God. There

There is a like commaundement euery where in the holy Scriptures. Wee see cleerly heereby that we be called to holines. Ther is a difference betweene the calling and the office of chriſtians and betweene their faculty and power. It is certaine that the faythful are required to purge themselfe: but God witnesseth sufficiently that it is hys office to purge when hee promiseth to sende pure and cleane waters, to the end wee may be made cleane. And therfore we must desire of God that he will purge vs of our filthines rather thā to proue our owne strength without hys ayde. Now hereof we wil take this doctrine that ther is no goodnesse in men whiche procedeth not of God. And we may boldly pronounce that it is God that worketh all thinges in al. True it is ỹ Sainct Paul stretcheth not thys sentence to the general prouidence of god but he speaketh onely of the liberalyty that God vseth toward vs when he bestoweth some benefit on euery one of vs. So that we may gather of this sentēce that there is no good in men nor anys

thing

thing worthy prayse but that which proceedeth from the goodnesse of God.

54

They shall be al taught of God. Isay.6.

Search the Scriptures. Ioan.5.

OUR Lord Jesus to confirme that which he had said, to wete, that no man comes to hi except his father draw him, alledgeth ẏ witnesse of *Esay* 54. Chapter. Wher ẏ Prophet maketh mention of ẏ restoring of ẏ Churche, & promiseth ẏ hyr childrē shal be taughte under ẏ scholing of God. And hereof a man may easily gather ẏ the Churche cā not be set again in good ordre vnles ẏ God taking ẏ charge of instructing ẏ faythful bring thē to him. This meā of teaching stayeth not only in ẏ outward voice: but also ẏ secret strength & working of ẏ holy ghost. So ẏ this instruction of God is the inward lightening of ẏ hart. Esay sheweth openly ẏ thē ẏ Church is truly builded when she hath childrē taught of god. And this cōsequēce maketh wel to ẏ purpose, ẏ mē haue not yet eyes meete to beholde the lyghte

lyght of lyfe, vntyll God haue opened them. It is certaine that al the sermōs should serue to no purpose, if god taught not inwardly by hys spirit. Neuerthelesse hee woulde not take awaye the meane whiche hee himselfe had ordayned, to weete, to heare and reade the Scriptures, as though it were not necessary for mē to be instructed by ẏ outward ministery, but ẏ it shuld not behoue thē only to wayt for reuelatiōs from aboue. But when Christe sayeth. *Search the Scriptures*, he reproueth ẏ fond vauntyng of the hypocrites which said they had life in them, and yet they medled onely wyth the dead letter. Truly lyfe should be sought in the Scripturs seing they be appoynted for vs for that vse and to that ende: notwithstanding what booteth it to think that the scripture bringeth lyfe, and the whylest to go away from the natural meaning of them, and to put the light of life by peruerse opinions. How may it be that ẏ law shuld quicken wout Christ which only quickeneth it? Beside, thys place teacheth vs that if we would haue true know-

knowledge of God and of Jesu Christ hys sonne we must take it of the scriptures. For if we forge imaginations of God after oure fantasyes, and as it shall seeme good to vs wee haue but a vayne Imagination, and a shadow in stead of God. But the whilest let vs remember how we must search the scriptures. If we go to to them thinkyng to finde any thyng in them by our owne diligēce or wisdome, we shal brig awai wt vs nothing els but false & vaine opiniōs. But we must resigne our spirits to god, to yend that he which is ye autor of ye scriptures may make vs wel to vnderstand the truth of them.

55

Flesh and bloud cannot possesse the Kingdome of God. Cor. 15.

VVe beleeue the resurrection of the flesh.

EMong the articles of our fayth wee beleue that our bodies shall ryse agayne: without thys the preaching of ye Goipel wer vain, for if our bodies rise not again, christ is not risē agaī & if

if he be not risen agayne, what shal becõm of our hope? This is the argumẽt which Saint Paul maketh .1.Corinth.15. When euery man shal rise againe in his owne body, and the flesshe of euery one that shal haue bene corrupted and shal haue slept in the earth shal be fully restored and ioyned agayne to hys soule, when it shal haue put of al weakenesse and corruptiõ to be made like vnto the glorious body of Iesus christ. Though ther be nothing that the vnderstãding of man repulseth more: yet faith is not deceued when she holdeth assuredly on the power of God ioyned with his promisse. He that hath made man of nothyng, can easily make him hole again after y he hath bene wasted. Now to y ende this should not seeme so strãge to vs, y spirit sets before our eies an ordinary experience. After that the corn is cast into the ground it semeth to be lost for it rottes and wasteth in the ground but afterwarde it springeth vp fairer. So when the body hath ben corrupted it tarieth the time apointed by God to cõme out of y earth & to be altogether perfect.

So

So then euen as the corne by meanes of the sede taketh agayn a new shape, and that more fayrer: so the faythfull which dyeth and goeth to rest with the sede of Jesu Christ which is the spirite of God, is rayled agayne by the same spirite which rayled the sonne of God from death. Moreouer God hath geuen a visible certaynty hereof in Jesus Christ, so that is manyfestly set before our eyes which otherwyse semed vnto vs altogether incredible. Therefore to vnderstand perfectly what our resurrection shalbe, we must still loke vpon Christ whoe is the myrrour and substance of it. Lyke as he rose agayne in the self body in which he suffered: so we also shal ryse agayne in the selfe same flesche which we carry about wyth vs. And also as after hys resurrection he had another glorye much greater than he had had before: so we shall bee farre other after our rysyng agayne. And thys serueth to expound the other sentence, that flesche & bloude cannot possesse the kyngdome of God, ts wete, in the same qualitie y now they are in,

and vntil thys corruption be chaunged to incorruption. Before we be able to receaue this heauely heritage, our bodyes muste bee renued, in asmuche as they ar subiect to corruption they cannot enter into the kyngdome of God whiche is incorruptible, vnto whiche they shall haue no accesse till Christ haue fashioned vs a newe after hys owne Image, otherwyse our flesh shal not be partaker of the glory of God til it be renued and quickened by the spyrite of Christ.

56

1. Ioan. 2. And he is the attonement for our synnes, and not only for ours. but also for the synnes of the vvhole vvorlde.

Ioan. 17. I praye not for the vvorlde,

THE summe of the first sentence cõmes to thys poynt, that ỹ kaythful should be thorowly persuaded that the clensyng gottẽ by Iesu Christ extendeth vnto all those that haue receaued the Gospell by kayth, and that

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is to the end a man shoulde not thynke that thys benefyte is restrayned to a fewe people onely, or to certayne ages. A man maye replye, howe maye thys bee that the synnes of all the worlde are blotted oute. There ar certayne frentyke spyrites which vnder thys coloure receaue al the reprobates to salvation, yea the deuyl hymselfe. But wee oughte not to tarye aboute the refutyng of thys monstruous opynion. If a man saye that Jesu Christ hath sufficientlye suffered for the faultes of all the worlde but that hys death hath profyted the faythfull onely thys is somewhat, but it is not all. For here is another meanyng in the wordes of Sainte John, that is to saye, that thys benefite is becõme cõmon to the whole Church, and therfore the reprobate ar excluded. Whẽ he sayth of al the world it is spoken of thẽ that shoulde beleue, and whiche were scattered in diuerse countreyes of the world. For then we are made truelye to vnderstande what the grace of Jesu Christ is when it is

tolde vs that it is the only saluation of all the worlde.

As touchyng ỹ other sentence wher Christ sayth that he prayeth not for the worlde, thys worde world is taken in another meanyng, to wete, for the reprobate. And therein he sheweth openly that he will aske nothyng whiche agreeth not with the good pleasure of his father. He recõmendeth vnto him those onely which hys father loueth of hys owne good will. For he sayeth he prayeth not for those that are cutte of from the kingdome of God, bycause he hath not care but onely for hys owne shepe which he had receaued at ỹ hand of hys father. A man will saye that here is an absurditie, for the beste rule we haue to make our prayers by, is to folow Iesu Christ and to haue him for our Master and leader. Then we are appoynted to praye for all generally, moreouer the Sonne of God himselfe prayed afterward indifferently for all saying, forgeue them, for they knowe not what they do. Very true it is that we muste praye for all men: Yet for all

that

that such prayers ar restrayned to the faythfull and chosen onely. We ought to desyre that thys man and that man, and euery man myght be saued and so to comprehend all mankynde bycause we cannot yet discerne the faythfull from the reprobate. In the meane season notwithstanding when we desyre ỹ ỹ kyngdome of God should cõme, we also pray that he confounde and beate downe hys foes. Behold the only dyfference that there is, we pray for ỹ health of all those whom we knowe to be formed after the Image of God, whyche haue one nature cõmon with vs. And we leaue to the Iudgement of God the destruction of those which he knoweth to be reprobates. But as touching our Lorde Iesu Christ, there is another manner of reasõ to be alledged. Fayth and loue make hym to pray for: but this is not all, he mounteth aboue all men, he entreth into the inner chamber of the heauens where he goeth euen vnto the secretes of hys father, and hauyng presently before hys eyes hys fathers hidden iudgementes, he knoweth wel

for whom he should pray, denying nothing that is against the will of hym, nor making any prayer or request for those that are caste backe from hym, he is the propitiation for the synnes of all men, yea truly, of the chosen and faythfull, he is not so for the reprobate, because hys Father hath caste them of.

Mark.10. It is easier for a cable to passe throughe a nedells eye then for a ryche mā to enter into the kyngdome of God.

Mathe.9. My yoke is fauourable & my burden lyght,

VERELY the yoke of our Lorde Iesu is fauourable: yet it will not seme so to vs accordyng to y deshly feling, because of the rebellion of oure flesshe wee shall euer thynke thys yoke as combersome & harde to beare. But then it shal become easye vnto vs, and we shall bowe oure neckes gladly vnder it, when beyng clothed with immortalitie we shall be made lyke vnto

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the sonne of God. And therefore it is that he sayeth learne of me for I am gentle and lowly of heart. He wyl haue vs beare hys yoke, but to the end the vneasynesse should not astonne vs, he sayth learne of me, sygnifying therby that thys yoke wyll not bee troublesome when by hys example wee shall bee brought to myldenesse and lowlynesse. To thys also belongeth that wh che he addeth, *you shall fynde rest*, for as long as the fleshe shall kycke agaynste it wee shall doe nothyng but braye and storme, and they that refusyng to take the yoke of the Sonne of God, goe aboute to appease God by another meane, doe but laboure in vayne.

But if so bee that among other, the couetous wyll not bowe theyr necke vnder the yoke of the Lorde Jesus, what letteth that this sentence shoulde not bee true? to wete, that it is an easier matter for a cable to passe through the eye of an nedle, than for a riche mā to enter into ẏ kyngdome of God, not

that riches of their nature hynder vs to folowe God: but in as muche as our nature is peruerse & naughtye, hardly can it cōme to passe but ẏ they whiche are rych and haue great aboundaunce of goods should straye ercedyngly out of the way. Couetousnesse is condemned by thys sentence as a deadly pestilence: notwythstandyng therewithall is shewed what hynderaunce ryches bryng. And this must not seme vnto vs newe or straunge that he sayth that the rych shal hardly fynde an open place to enter into the kingdome of heauen: for it is a vyce almoste common to all to trust in their richesse. So then ẏ ryche warned of the daunger wherunto they may fall must take hede. The poore cōtentyng themself with their lowe state ought not to couet that whiche maye bryng them more losse or trouble than profyte or ease. By thys meane, they which haue great wealth, are as it wer helde tyed by Sathan that they should not aspyre to heauē: but couetousnesse and all other vyces of men, let not the easynesse of the yoke of Christ.

The

18.

The abolishyng of the former cō-
maundement commeth by meanes of
the vveaknelle and vnprofitablenelle
of it. *Hebr. 7.*

Do vve abolyshe the lavv by fayth?
no, rather vve establyshe the lavve.

VVHERE the Apostle to ỳ Hebrues
sayeth that the fyrst ordinaunce
ceased: sygnifying that the lawe
and the office of Priesthode were at an
end bycause this lawe was weake and
vnprofitable; he sheweth euidently ỳ
he speaketh in respecte of ceremonyes
forasmuch as he addeth thereunto the
office of sacrifycing. The ceremonyes
had no certayntie in themselfe, and of
themselfe they helpe not a whyt to sal-
uation: forasmuch touchyng that the pro-
mise of grace was eyed vnto them, and
that which Moyses testifieth in sondry
places that God should be apeased by
sacrifyces, and ỳ by them synnes shuld
be blotted out, it belonged not proper-
ly to the oblations and sacrifyces: but

it proceded from another thyng. For euen as all ceremonyes were referred to Christ: so thei borrowed of him their power and workyng, or to saye better, they coulde nothyng of themselfe and dyd nothyng: but all their vertue depended onely vpon the Lorde Jesus. Seyng then the Jewes aledge them agaynst Christ, the Apostle applying hys purpose to their folyshe opynion, he also deuydeth them from Christ. But what? are they seperated from Christ? there remayneth nothing vnto them but thys weakenesse, and vnprofytablenesse of which he speaketh. To be short, a man shal fynde no commoditie in olde ceremonies til he be cōme to Christ. Let vs saye then that ẏ lawe is called vnprofitable when it is without Christ, of thys sorte is the takyng awaye of the fyrst commaundemente. The fyrst lawes and ordinaunces are abolyshed by the latter. The lawe had bene publyshed long beefore Dauyd. Then he rayned whē he brought forth thys Prophecye of the creatyng of a new priest. It is thē a newe law which

aboly-

abolysheth the fyrst. Nowe seyng the fyrst is abolished by ỳ latter that came after, a man myght say ỳ sayth why the came after, dyd abolyshe the lawe that went before Yet we see what Saint Paule sayth in thys place, that not only the lawe is not made vayne and vnprofitable by fayth: but rather it is cõfyrmed and establysshed, that as often as the lawe is set agaynst fayth, the fleshly sense taketh holde byandby of an opinion of repugnaunce, as though one were contrary to the other. Nowe thys pernerse imagination hath place chiefly among those, that hauyng no ryght vnderstandyng of the lawe, seke nothyng ells in it but the ryghteousnesse of woorkes, and leaue the promysses. And thys was layd in reproche to Christ himself, ỳ he endeuored to abolish ỳ law by his preachyng This made him to protest ỳ he came not to abolishe ỳ lawe: but to fulfyl it. And this fulfyl belonged as wel to maners as to ỳ ceremonies. For seing ỳ Gospel maketh an end of ỳ ceremonyes of Moyses, it was thought yit went about to destroy

or ouerthrow the ministery of Moyses. Beside, forasmuche as it bringeth to naught all righteousnesse of workes, it is thought lykewyse that it is contrarye to so many wytnesses of the lawe where God affyrmeth that in the lawe he hath shewed to the Israelites ỳ way of ryghteousnesse and saluatiõ. Wherfore thys that Saint Paul sayth here, is not referred only to the morall lawe but to al the lawe generally. For firste, the lawe of manners is truly confyrmed and established by the fayth which is in Christ, in asmuche as it was geuen to the end ỳ it should admonishe a man of his iniquitye & so should bryng hym to Christ without whom it is vnperfect, & cannot but farther prouoke ỳ desyre of ill doyng, & so to plucke vpon mans greater condemnatiõ. But whẽ a man is cõme to Christ, he fyndeth in hym ỳ perfect righteousnesse of ỳ lawe whiche righteousnesse is becõme ours also by imputatiõ. Secõdarilye ther we findesanctificatiõ by which our hartes ar fashioned to ỳ obseruing of the lawe. True it is that thys obseruation is yet

imperfecte, howbeit it leauelleth at the butte. There is a lyke reason touchyng ceremonyes which cease and vanyshe by the cõmyng of Chryst: yet notwithstandyng they are truly strengthened by hym. If a man esteme them by thẽselues, they are but fygures and vnprofitable shadowes. Thẽ only a man shal fynde that there is some strength in them when they loke to a better end.

59

Goe not to the Gentiles. *Mathe.10.*

Goe through all the vvorlde. *Mathe.16.*

THE fyrst charge that Chryst gaue hys Dysciples stretched no further thã to the countrey of Jewry, his wil was ỹ the Jewes beyng styrred vp to hope for saluation at hand, shuld becõme attentyue hearers of Chryst. Afterwarde he commaunded them to Preache euen to al the endes and corners of the earth. But for that tyme he would that their voyce shoulde be as it were shut within the land of Jewrye. And the reason thereof is bycause hys father sent hym to bee the minister of circum-

circumcision to perfourme the promises that had bene made of olde tyme to the fathers: as it is said in the. 15. to the Romaynes. Well, is it so that God entred into a speciall league with the lyne of Abraham: then is it not without cause that Christ at the fyrst kept in grace among the chosen people tyl the proper & fytte tyme to publyshe it were cõme. But synce hys resurrection he hath poured forth vpon all nations the blessyng that for the second tyme had bene promysed. For, then the Veyle of the temple was broken and the wall of debate broken down At the fyrst the dignitie of the byrthright tarryed among ỹ Iewes, yet afterwarde the heritage of lyfe was made cõmon to the Gentiles. So Christ was appointed to be a light vnto the Gentiles, and saluation vnto the endes of the earth Therefore after that peace had bene Preached to the householde folke, ỹ message of the same peace came also vnto ffraungers.

60

Mathe.10. Be ye wyse as serpentes

If

If any among you thynke to bee vvyse, let hym be made a foole in this vvorlde. 1. Cor. 3.

Bycause the Apostles shoulde bee sente as sheepe among wolues and wylde beastes, they had nede to be wyse. For if they had not had wytte to take goodheede to themselfe they myght haue bene deuoured of wolues, and ỹ rage of wylde and cruell beastes had letted them from doyng their ductye. They were sente with thys condition that they should haue store of enemies. Their wysedome then ought so to bee tempered that they should not be more fearefull than nede was they should, and to slacke in executing there office. For wee see it cõme ordinarilye to passe that they whiche wyl be accompted very wyse and ware, are for the moste parte feareful and slowe in their woorke. True it is that bycause of the daungers that are layed on euerye syde, it behoueth greatlye the Dysciples of the Sonne of GOD to bee hedefull in lookyng to themselfe.

But

But bycause there is greate domage ỳ they shoulde be kept backe by slouth and ydelenesse, he wills that they should go roundly and francklie where their vocation allorteth them. Fyrst ỳ faythful are commaunded so to haue care of lyfe that they cast not themselfe folyshly into daungers and that they take not on them to presumptuously ouerhard aduentures. Then afterward sympleneſſe is requyred at theyr hand, to ỳ end they shoulde not be so fearefull and so letted from doing of their duety, but that they should be symple withal, to the end nothyng shoulde bee done rashlye. Such is the wysedome ỳ God requireth, fyrst in the ministers of his worde, then afterward generally in al hys faythfull But when Saint Paule sayth that to be truly wyse we must be made fooles in thys world, he speaketh agaynst the folyshe presumption of mē that will be wyse in their own conceit. He exhorteth vs not to disceaue oure selues by a false opinion, attributyng vnto our self any wisedome. For in very dede al they which leane vpon their

owne

diuine wyt are greatly abused, and it is spoken chiefly against those which are not contente with the simplenesse of the Gospel, not that it is requisite we should altogether refuse the wysdom which is geuen vs of nature, or that wherein we haue gotten by long vse and knowlege of things: but onely that we should reduce it to the true obedience of God, to the ende we should not be wyse but by his word. For to be made a fole in this worlde, is to desyre to geue place to the wyl of God, and to receaue with feare and reuerence all that he teacheth vs, rather than to folow that which to our self semeth good and alowable.

To the ende then those two places may be wel agreed, we muste make a distinction betwene the true wysdome and the false. The false wysedome and that wherein disceaueth vs, is when we content vs with our self as touching the takyng of counsell in our businesse eyther to gouerne our selfe, or to take order for that we haue to do, when we depend not of any other, whē we haue not neede of the guydyng of another,

but when we think we are able inough to guyde our selfe. And contrariwyse the true wysedome is when we are foles to the world renouncing our owne reason and wisdome, and as it wer hauing our eyes shutte, we suffer God to gouerne vs. And when distrusting our self we reste vpon hym setting all oure wisdome in him, yelding our self easy to be taught and altogether obedient. Thus our wisdom must turn to smok, to the end the will of God may raygne ouer vs, that we be voyde of our owne wysedome that wre may be filled with the wisdom of God.

61

Greete no man by the vvay.

Luc. 10.

Greete one another vvyth a holy kysse.

2 Cor. 16.

WHEN Christ gaue thys cōmaūdement to the. 70. Disciples, hys wyll was that they shuld vse such diligence that when they should meete any man on the way, they shoulde not tarry, no, not to bid god spede them, for feare of being letted, so. 1. of the Kings

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the.4.the Prophet Elisee sending hys Boye to the Sunamite woman forbad hym to salute anye man by the waye. Therto also belongeth that which saint Luke addeth that Christ commaunded his Disciples to take and eate ỳ which should be offred them, he doth not commaund them onely to be content with litle meate: but also while they were in iorney to liue vpō other mens charges to ỳ end they should not tary to bie and to make prouision of any thing for thē self: he wil not thē haue them to be vncurteous, disdaining to salute those ỳ they meete, but that they should walke so as they should ouerpasse al stoppes. But as for that which saint Paul saith it was a very cōmon custom amōg the Iews to salute one another by kissing, as a mā mai see in ỳ scripturs. The grekes also vsed it oftētimes, but it is vnlike he speaketh of the accustomed kissing by which they saluted ech other in the holy assēblies. For a mā mai easly iudge ỳ euē in ỳ Apostels time in ỳ administringof ỳ supper thei vsed ỳ kisse. Sins ỳ tyme certain natiōs disdaining

thys custome of kyllyng, in steade of it haue had a *Pax* which was offered to be kylled. But howsoeuer the case stande, seing that kyllyng was a signe or witnesse of mutuall loue, Sainte Paules mynde is to exhorte the Corrinthians to beare good wyl one to another, and to vse such sygnes to make theyr loue knowen, alwayes prouyded that there be no vncleanenesse or fayning. Thus a man may see easylye that there is no contrariety in these two sentences.

62

Math.16. Take heede and bevvare of the Leuaine of the Pharysies.

Math.23. The Scribes and Pharisies are set in Moyses chayre, all thyngs thē vvhich they shall cōmaūd you to kepe, kepe them and doe them.

THAT vvhych Saint Luke addeth to the first sentence in the.12. chapter, is to expound it, when he saith *Beware of the Leuayne of the Pharysies*, vvhyche is hypocrysy. But yet thys shoulde not be enough if that should not be added

ded which is spoken in Saint Mathew to wete that Christ spake of they? doctrine. Beside then that he warneth thē to flie the lyfe and maners of the Pharisies, he willeth thē also to take heede of ỹ spring of all fayned and false shew of wysdome or holinelle, and the matter of al vayne pompe and folish boast, whyche though before men it seeme in shew to be a great matter: yet it is nothyng before God. Euen as the eyes of the Lord do behold the truth. *Jeremy.5.* so doth he instructe the faythfull and teacheth them a true and perfit polynelle to the ende they may cleaue to Iustice with a pure and sounde heart.

Contrarywyse the ordinaunces and traditions of men leauing alyde ỹ spyrytuall seruice haue goodly outwarde shewes as though God wold be entrapped or diseaued by such inticementes and allurings. Although there be great shewes in outer ceremonies: yet if they be wayed by themselfe, they are but small trifles before God. So see we that the leauains of men are puffed vp, but before God they haue no strength at al.

In the other sentence our Lord Jesus sheweth w what reuerence we ought to receiue the doctrine of God. But of what mouth soeuer it proceedeth it behoueth vs to hearken to it and obey it. Thoughe the Scribes and Pharisies were ill liuers and that a man shoulde in no wise follow their lyfe: yet muste he frame his manners and lyfe according to the rule of the lawe, whiche is hard at their mouthe. It was necessary for him to reproue many faultes in thē to the end al the people should not bee infected with them. They were ministers of the doctrine, but to the end the doctrin shuldnot be corrupted through theire faultes, the Lord Jesus willeth the faithful to bee diligente hearers of their words and not followers of their workes.

But now we muste see whether without making any cōscience a mā ought to obey al that which the Doctors of ỳ church cōmaūd and ordayne. For it is certaine that ỳ scribes of ỳ time which S. Luke calleth Doctors of ỳ lawe did wickedly & fallly corrupt ỳ law by false in-

interpretatiōs and gloses, and did lode the poore soules with vniust lawes and with many superstitions depraued the pure seruice of God. And loe here the Sonn of God will haue their doctrine kepte as though a man shuld not resist their tyranny at al. But it is very easy to resolue this doubt: for the meaninge of Christe was to make difference betwene the holy lawe of God and theire prophane worlis. To syt in the chair of Moses is nothing els but to teach (by ẏ law of God) how a man shuld liue. So that a man may say he is set in Moises chair which cōmaūdeth not of himselfe or of his own minde, but by ẏ autority of God. So if a mā mark which is ẏ leuain of ẏ Pharisies, & what ẏ fastnes & purenes of ẏ chair of Moses should be, which doth not admit but ẏ holy ordinaūces of God, a man shall finde that ther is no cōtrariety in these. ij. places.

63

There shall bee one shepheard and one flocke. *Ioan.10.*

He shal deuide the sheepe from the goates. *Math.25.*

THE difficulty shal be easyly resolued whē we shall vnderstand that in the firste sentence mention is made onely of all faythful which shuld be gatheredtogether in one flock. And in the second it is shewed that at ỹ laste the sheepe shall bee separated from the Goates where nowe they are myngled one wyth another. As touching ỹ first, euen as wee beleeue and confesse that there is one holy vniuersal Church: so it necessarily behoueth that ther shuld be a body of one onely heade. There is one God sayth saint Paul, ther is one fayth, ther is one baptisme, so we must be one as also we be called to one selfe hope: so it is sayd *Ephes.* 4. Now albeit it seme to be deuyded into many sortes: yet the faythful which are scatred here and there through al the world, ar shut within one parke and closed within one hedge and closure, for one self worde is preached to al, they vse al lyke sacramentes, they haue al one selfe rule of prayeng to God, they haue al in one maner that wherby is requisite for the profession of their fayth. Nowe the meane by

wherby

whych al the flocke of God is gathered together, is when there is but one shep heard for all, and when hys voyce onely is heard, when the Churche is made subiect to Christ onely and obeyeth his cõmaundement and heareth his voyce and his doctrin then is it in good state. But when the Lord Iesus is dumme, when his maiesty is troden vnder fote when hys holy ordinances are set forth to be mocked at and contemned, what can a man saye of that goodly vnitye, but that it is a diuilish Synagoge or cõspiracy, worse and more execrable with out all comparison than anye waste or spoyle. There is no Churche but where Christ raygneth, there is no knowlege of God but wher the hart of the shepheard is geuen vnto Christ.

But the other sentence sheweth that al the disorders that are thys day in the world shalbe brought again into good order. There are Hypocrites mixed wt the true children of God, they haue so shew to be of the flock and are among the sheepe but when the sonne of God shall come to restore them the goates

shall be put apart and cast forthe, and the shepe shal be gathered together into the eternal Kingdome of God.

The state of this Kingdome shall be wel gouerned when the iust shall haue obtayned the crowne of glorie, and when the wycked shalbe recompenced as they haue deserued. Now this diuision which shall be of goates from among the lambes signifieth that nowe ther ar wicked mixed among the good, yea, in suche sorte that they liue as in one selfe folde. So the faithful must not thinke their state ouer troublesom bycause as nowe they bee constrained to liue with the goates, yea, and that at their hand they endure terrible assautes and displeasures.

64

God rested the seuenth day from al the vvorkes that he had made. *Gensis, 2*

My Father vvorketh euen tyll thys houre. *Ioan, 6.*

A MAN muste vnderstande what the rest of God is, and then he shal

easly

eally resolue this doubt when it is sayd that he rested the seuenth day: that is not to say that he left his workes so as he hath no more care of them; as if a maister Mason or Carpenter hauing finished the building of his house should leaue it to him that could occupy it, not caring any more for it, or as a shippe wright after that he hath finished a vessel should geue it ouer to the mercy of the sea not caring what should betide of it. So the reste or Sabat of God is not a sluggishnesse or idlenesse, but a sound perfection which bringeth with it a quiet state of rest. God then rested from all his workes, that is to say he ceassed from creating of new kinges of any thing. There was so fourme a perfection that nothing coulde bee added. Wherfore it is said that God hath set to the last hand. And that which is recited by Moises is as much as if he had said, that which God was determined to do was thē fulfilled. To be short this is spoken onely to shewe the perfectnesse of the building of the worlde, so that heere of a manne coulde not

gather

gather that God so rested frō his workes that he hath left them of seing they haue no vertue or force nor substance but in hym. In the meane tyme it is certayne that God worketh and is occupied continualy in that he vpholdeth the world by hys power, that he gouerneth it by hys prouidence, that he maintaines al creaturs in their being, and also multiplies them. Thereby a man may see how true thys sentence of the Sonne is, *My Father worketh from the beginnyng euen tyll now:* for if God neuer so litle wythdrawe hys hand, all thinges shal perysh in a momente, and shall be straygh tways brought to naught, as it is sayd in the. 104. Psalme. Besydes a man could not well know that God is the creatour and fashioner of heauen and earth except this be attributed vnto hym that he geueth strēgth and quickening to al things, that he sustaineth the world by hys hygh vertue, that he gouerneth it by his hyghe councel and mayntayneth it by his goodnesse and stayeth al things acording to his good pleasure, as well beneath here in earth

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is there aboue in heauē. Lo thē how it behoueth vs to conclude, the makyng of the worlde was perfect in syx dayes, but the gouerning it dureth for euer, & God is continualy busied to maintayn and cōserue the ordre of thesame. This is that which Saint Paul sayth. *Act.17* *that we lyue and haue our mouyng and beeing in God.* And he not onely mayntayneth by a generall prouidence the nature whych he hath created: but also he gouerneth and ordreth euery parte of it. And chiefly hys faythfull be gouerned and kept by him whome he hath receiued vnder his defence and safegard.

65

It is appoynted for men that they should once dye. *Hebr.9.*

VVhosoeuer beleueth in me shall neuer dye. *Ioan. 2.*

ALthoughe we had no wytnesse of the Scripture, yet our own frayltie doothe warne vs enoughe of the truth of thys sentence, that it is ordained that al men shal once dye. The riches, the honor, the dignity & strēgth

of

of men, nor whatsoeuer there is beside can redeme a man from this condicio. And this argument is infallible: wher sinne is there is death, al men are sinners, it folowth then that al men shal die, & we nede no other reason to proue that all that went beefore vs were sinners but that by Death they were taken out of this worlde, and that we also and they which shall followe vs be sinners, but that it is decreed by the sentence of God that we and they shal die. *Death is the hyer or rewarde of synne.* But now that which is said herher to extendeth vnto the Deathe of the bodie, for the body is subiect to Death bicause of sinne. Furthermore we must vnderstand how Christ protesteth so often times that he is life and how he saith elswhere that *Who so beleueth in hym are now alreadi rayfed from Death to Lyfe, that they shall neuer dye.* He speaketh of the soules of his faithfull whiche are begotten anewe with an vncorruptible sede, and whiche haue the spirite of Christ dwelling in them by whiche they receue continuall force. The body is subiect to dy

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bycause of sinne: but this spirit is life bicause of righteousnesse. *Rom. 5.* Then Jesu Christ is the life bicause he neuer suffreth the life to decay which he hath once geuen, but conserueth it to ẏ end. Seing the flesshe is so fraile, what wold befal of men, if after they haue once obtayned life, they were lefte to themselues: Therfore we muste conclude that there is a continuall and permanente state of lyfe grounded in the strengthe of Jesus Christ, to the end he may perfourm that which he hath once begon. This is verye true that the outewarde man is marred and corrupted dailyin the faithful: but they are so farre from losing by that meane any of their true lyfe that rather it is soe encreased by that mean: for the inward man is ther by renued as it is said. 2. *Cor. 3.* and (which is more) Death it selfe is vnto them a freedome from the bondage of Death.

66

He that kepeth Israel vvil not slomber nor sleepe. *Psal. 121.*

Ryse vp Lord vvhy slepest thou? *Psal 44.*

Thys

THys Sentence is very worthy to be noted, that God is the keeper & defender of all his faythful, yea, so a keper that he will make them whole and safe in al poyntes. There is great talking of the power of God, but in the meane tyme how many are there that in al their talk haue this reply in their mouth. God can if he wyll, but we are vncertayne and in doubte of his intēt. So we must not onelie attribute power vnto God: but also a fatherly care and continual watchfulnesse. And we oughte to haue him before our eies as our cōtinual defender which watcheth at al houres for our saluatiō to the end we might rest vs safely vpon hys holy prouidence. On one syde the Epicures forge ỳ God hath no care at all for the world and so they quench al feare and reuerence of God. But on the other syde there is daunger leaste when a man hathe ymagyned that God gouerneth the world it should be a confounded ymagynation by whyche a man were not resolued that God hath care for al his faythfull particularlye: for

for so oure spirites shoulde hang in doubt, & shoulde flote in continual vnquietnesse. And surely a man can neuer cal vpō God earnestly nor with a good and liuely affection, till the certaynetye of thys kepyng be well pryncted in the heart. But now such complayntes are many times in the scriptures, & chiefly in the Psalmes. *Lorde ryse or awake whye slepest thou?* The iudgement of the flesshe maketh vs so to speake and thinke that God is layed down, and that he slepeth when he doth not manifestly exercyse hys Iudgementes when we are afflicted and that we fele not the remedyes as sone as we haue called vpon God: It semeth to vs that he slepeth, but it is not so. Thys good Lord suffereth vs to lament so and to make hym such complayntes in oure prayers: yet it behoueth vs to be certaynly persuaded that he continually and wythoute ceasyng watcheth for our profyte and saluatiō: but bycause our spirites be slowe, we conceaue not at the fyrst what care he hath of vs. The faythful then requyre he should shew in effecte ý he is neither

forgetfull nor a slepe. Al must be resolued that God hath hys eyes set on thē though he dyssemble: yet notwithstandyng bycause thys persuatiō is of faith & not of the flesshe, they cast familiarlye into the bosome of God thys contrary iudgement which they haue conceaued of the present syght of ỳ dede, & by thys meanes they casse out of their heartes these fylthy affections to the end fayth shuld afterward com forth pure & clere.

67

Abac.2 The iuste shall liue by fayth.

Luke.10. Thys do and thou shalt liue.

THe proud confydence of the flesh is contrary to fayth which ỳ Prophet sayth the iuste shal liue. Whē he hath made mention of the destruction of the proud, he addeth also that the lyfe of the meke and iuste consisteth in fayth. But there is nothyng that maketh a mā to line before God but righteousnesse. It foloweth thē ỳ our righteousnesse also consisteth in fayth, and thys lyfe which we haue of fayth is not to dure onely for a whyle: but is fyrme

for

for euer. For it is fayth by which wee mount a lofte, it is fayth by which wee paſſe ouer al daungers of thys preſent life, & ouercõm al myſeries & troubles, fayth is to vs an aſſured port in ỹ middeſt of ỹ ſtormes and tempeſtes of this world. To be ſhort, faith maketh vs to obtayne victorie againſt al ỹ world as S. Iohn ſayth in hys fyrſt canonicall. Wherfore let vs thus conclude ỹ they which ar counted iuſte with God, liue by faith only. Then let vs hold this, ſeing no man can be iuſtifyed otherwiſe thã by fayth, alſo no mã can liue but by fayth, for life can not be but wher righteouſneſſe is. The lawe verely contayneth perfect Iuſtice, ſo ỹ if any coulde accomplyſhe a lawe he ſhould obtayne lyfe bicauſe he ſhould fynde righteouſneſſe in ỹ lawe ſufficient to make hym liue: as alſo the promyſe is made in the lawe that whoſoeuer ſhal do ỹ thinges contayned in it ſhal lyue. And this is ỹ which is here ſayd *Do this and thou ſhalt lyue.* But in the meane ſeaſon we muſt ſee how thys promyſe agreeth with ỹ free iuſtification whiche is by fayth.

For the reason why God iustifyeth vs freely, is not for that the lawe sheweth not perfect righteousnesse: but bycause we fayle in keppng it. Wherfore al the scripture pronounceth that there is no man that can obtayne lyfe by it. The fault is not in the lawe but in ỹ weaknesse of man, and the faulte is in oure flesshe. So a mã may say that these two sentences agree well together: for the lawe sheweth howe men may obtayne ryghteousnesse by their woorkes, and that no man is iustifyed by his woorks, for the lacke is not in the doctryne of the lawe, but in men. Besyde, it was mete that Jesus Christ shoulde cleere hymself of the false accusyng of ỹ Jewes, and of the slaunder which he knew well the rude and ignorante charged hym with, as though he had abolysshed the lawe in that it is the continual rule of ryghteousnesse.

68

The Lavve administreth death.

2. Cor. 3. Iohn. 12. Hys commaundement is euerlastyng lyfe.

Saint

SAINT Paule calleth the lawe not only ỹ administer of death but also of damnation, and that iustly. For where men are warned of their duety and they heare that all they that satisfye not the iustice of God are cursed, they are constrayned to synde themselfe gylty of synne and death. They bring therfore from the lawe nothing els but suche a condemnation: forasmuche as God claymeth ỹ to which a man standeth bound to hym. And in the meanseason he geueth not the power or ablitye to fulfyl it. The lawe only geues the rule of wel liuyng, but the whyleste it reformeth not the heartes to the obedience of iustice, and it declareth eternal death to transgressours, and therefore it can not but condemne, or to say better, the office of the lawe is to shew the sycknesse, but it is in such sort as it geuseth no hope of healyng. For seyng it leaueth a man to hymself, it muste nedes be that it awardeth him to dye. Loe, howe the lawe is the minister of death.

But to accords thys sentence with

the fyrſte, it behoueth to loke vpon the oppoſition that is betwene the lawe & the Goſpel. For Jeſu Chriſt in the ſeconde place ſpeaketh of hys Goſpell when he maketh proteſtation that he ſpake not of hymſelfe: but hys father that ſente hym he hymſelfe gaue commaundement to hys ſonne of ỹ whiche he ſhoulde ſaye and ſpeake. And he addeth that he knoweth well that thys commaundement is eternall lyke. To vnderſtande thys oppoſition it behoueth vs to returne to that which Saint Paule ſayeth in the ſelfe place. 2. Cor. 3. *the lawe was written in tables of ſtone*. Then it was but a doctryne of ỹ letter. Thys lacke in the lawe was to be amended by the Goſpel: for ſo long as it was engraued in tables of ſtone it muſt needes be frayle. The Goſpel then is a holy & vnbreakeable attonement, forasmuche as it was ratifyed by the holy ghoſt. In ſteade then that the lawe is the miniſter of death and damnation, the Goſpel by which men are regenerated and reconciled to God by ỹ free forgeuenelle of ſynnes, is the miniſter

of ryghteousnesse, and consequentlye of lyfe. It was sayd that the office of the law is to set forth the sickenesse, but not to shewe what remedy a mã might haue to heale it. But the office of the Gospel is to geue to the hopelesse a redy remedy. It was shewed that ỳ lawe leauyng a man to hymself geues a pronounceth sentence of death: but ỳ Gospell brynging vs to Jesu Christ opens the gate of lyfe. So a man may say at a woorde that thys is a continual accident to the lawe to kil, because all they that abyde vnder it ar vnder the curse. But in the Gospel the iustice of God is reueled from fayth to fayth, and therefore it is the power of God to saluation to euery one that beleueth.

69

The lawe is the minister of death. 2. Cor. 3.

The lawe of the Lorde refresheth the soule, the testimony of the Lorde geueth vvysedome to the ignorante, his commaundement lyghteneth the eyes. *Psal. 19.*

Hers

HERE before a mā myght see how the lawe is the minister of death, not that it is such in it self, for perfect rychteousnesse is contayned in it, and by consequent life is inclosed in it. But suche it is in vs whiche be weake and not able to fulfyll it, and as breakers of it not able to drawe any thyng out of it but death, whiche it pronounceth to all those that shall not do ẏ thinges whiche are therin contayned. If nowe we wil agree these two sentences, we must adde to them that whiche Saint Paule hymselfe addeth in thys thyrd Chapter of ẏ second to ẏ Corrinthians, to wete, that oure Lorde is the spirite. He had sayd before of the lawe that the letter killeth, but ẏ spirite ioyned with the letter quickeneth. The doctryne of the law is litteral and not onely dead but also the geuer of death. Contrarywyse he calleth Christ ẏ spirite of it, sygnifying therby that then it shalbe quicke and quickenyng, when it shal be breached in by Christ. Let the soule bee ioyned with the body, and of those two shal be made a man quycke, garny-

garnyshed with sense and vnderstandyng, and mete for all workes of lyfe. Take awaye and part the soule frō the body, and it shal be but a carrayn dead without any felyng at al.

Now a man may accord these prayses whiche Dauyd geues to the lawe with these sentences of Saint Paule. For when Christ is ioyned to the lawe as the soule with the bodye, the prayses which Dauyd geueth it, belong to it, it lighteneth the eies, it geueth wisedome to little ones, it refresheth the soule. Take away and seperate Christ from the lawe, and it shal remayne dead and the minister of death and damnation. Then Christ is the lyfe of the lawe.

These thinges verely seme to be cōtrary altogether one agaynst another, that the lawe recreateth the soules, and yet it is a dead letter and geueth death, that it lyghteneth the eyes, and yet it suppresseth the lyghte which is wythin hauyng a Veyle set agaynst it that it reioyseth the heartes and the spirites, and yet bryngyng a spirite of bondage it astonneth and agasteth. But Dauyd

speaketh not symply of the bare commaundements, but he comprehendeth al the leagus by which God had adopted the childrē of Abraham for his people. And therefore he toyneth the free promyses of saluation with the rule of well liuyng, yea Christ hymselfe vpon whom the adoption was grounded. Saint Paule whoe had to doe with the peruerse interpretours of ỳ law which dyd separate it from the grace and spirite of Christ, doth but touch the symple ministery of Moyses. Now it is very certayne that when the lawe is not quickened by the spirite of Christ, it is not only vnprofitable: but also it bryngeth death to ỳ scholars of it. For without Christ there is in the lawe nothing but an vnintreatable rigoure whiche bringeth all mankynde vnder ỳ wrath and curse of God. Wherefore the rebellion of the flesshe tarryeth remaynyng in vs, whiche inflameth in vs an obstinate hatred agaynst God and his law, and thence procedeth thys weary bondage and horrour.

Now why tempt you God in laying a yoke on the neckes of hys Disciples which neyther our fathers nor we haue beue able to beare. *Acte. 15.*

And his commaundements are not heauye. *1. Ioan 5.*

OUR own experience and the holy scriptures sufficiently beare witnesse ỳ the yoke of the law is more thã we can beare. Moreouer it is clere ỳ bicause the renouncing of our self is as it were a trial of the true obseruation of ỳ law. We dare not say ỳ it is easye for a man to renounce hymself: but rather seyng the lawe is spiritual (as Saint Paule saith) & of our part we ar nothyng but flesshe, ther must nedes be a great difference betwene ỳ lawe of God and vs. And where Saint Peter sayeth it is a yoke whiche not oure fathers were able to beare, he speaketh not of ỳ onely which men haue accomplished but also of ỳ which they myght haue done. Neyther speaketh he of any cõmon persons but of ỳ holy fathers:

syth

leth he sayth that such coulde not beare the yoke of the lawe, it appeareth that it is impossible for mē to beare it. Here he medleth not only with the woorkes and will of men, but also with theyr power & abilitye. With this also Saint Paule agreeth affyrmyng that it was impossible for the lawe to geue vs life, because it was weake through ỹ flesshe. If any man can performe the lawe, certaynly he shall fynde in it the lyfe whiche was promysed in it. But when Saint Paule sayth that lyfe cannot be attayned by the lawe a man may well conclude that in it is requyred a righteousnesse so hygh and perfect as man can not accomplyshe. If a man looke upon nothyng ells but the strength of mans nature not only he shall not be strong ynough to beare the yoke of the law: but also he shal be vnable to moue hys little fynger to fulfyll the least iote of it. These sentences are very certayn and true, that al the thoughtes of mans vnderstandyng are peruerse euen frō chyldehode, ỹ al the senses of the flesshe are enemies to God, that there is none

that seketh God, and many other lyke which ar often found in the scriptures A man then may conclude that not only mans abilitye is weake and vnperfect touchyng the fulfylling of ẏ lawe: but also ẏ he hath no strength or power at al to accomplishe it. What is then to be vnderstode of Saint Johns wordes who sayth that the commaundements of God are not heauy? This is the answere, that the hardnesse procedeth not at al from the lawe: but from the fault of our flesshe. Thys is that whiche was alledged by Saint Paule, whoe after he had sayd it was not possible for the lawe to iustifye vs, byandby after layeth the fault on our flesshe. Saint Paul in these sentences which haue ben here aboue alledged compareth the lawe with the faultie nature of man. Dauid in other places which seme to bee very contrary to the fyrst sheweth how they are mynded and affectioned which are regenerate by the holy ghost, thei take great pleasure in it. And in dede Saint Johñ restraynes thys sentence to the childzen of God, saying that thys com-

meth

meth of the power of the holy ghost, that it is no grefe to the faythfull to obey God.

Yet hereunto a man may reply that althoughe the faythfull are gouerned and regenerate by the spirite of God, yet haue they a harde fyght to sustayne agaynst theyr own flesshe. And let them enforce themselues the most they can, yet scarcely shal they do halfe their dutye. And besyde there is thys withal, that they are oftentime shaken, and ar ready almoste to fall downe vnder the burden. We see whereabout Saint Paule that greate and excellent Apostle went. He complayneth that he was kepte captyue, & mournes accompting hymself to be in miserable case, in that he can not serue God with a franke will. But consyder whye, the lawe is called softe and easy, it is forasmuch as beyng defended with heauenly power we ouercõme the concupiscence of our flesshe. For howsoeuer the flesshe stryueth, the faythfull see that there is nothyng that maye moze delyght them, than the seruyng obeying, and folowing

ing

ing of God. But yet that thys may be better vnderstode, it behoueth vs to ioyne with these commaundementes ỳ fatherly goodnesse of God, by whiche the rigour of the lawe is assuaged. So when we knowe that God beareth fauourably with vs although we can not fulfyll the lawe with oure workes, yet thys goodnesse maketh vs readyer to obeye hym. And thys is that whiche is sayd in the. 130. Psalme. *Forgeuenesse is with thee O Lorde that thou shouldest bee feared and redoubted.* So a man maye perceaue hereby ỳ the lawe is softe & easy to kepe. And if it chaunce ỳ faythful to fal in some sorte, yet their heart fayles thẽ not bycause ỳ pardõ holdeth thẽ vp.

71

No man euer hated hys flesshe. *Ephes. 5.*

They that are of Christ haue crucified their flesshe. *Gal. 5.*

THese two sentences are altogether different but not contrary at all. The Prophet *Esay* willing to shew what one man oweth to another saith. *Dispyse not thy flesh, we ar bones & flesh one of*

another

another we ar of one self shape & nature. We can vse no violence or do wrong to another except we defile our own shape & nature whyle wee scorne other, the rebuke is on oure selfe. Though thys bee spoken of the cõmon nature of al men: yet Saint Paule applying thys sentence to the coniunction whiche is betwene a man and his wife, passeth farther forth, shewing that ther is not betweene them a coniunction only by likenesse of nature: but also ỹ bonde of mariage which maketh thẽ both one. He then formeth hys argument bringing it from nature it self, to exhort husbandes to loue their wyues. For there is no man but that naturally loueth himself, & no man can loue hymself vnlesse he loue hys wife also, in asmuch as his wife is hys own flesh.

What letteth thys but that we may say that they which are of Christ haue crucifyed their flesh? For is not the crucifying of the flesh a hatyng it or rather tamyng it: to the end ỹ it turne not a man awaye from hys saluation. And thys is our true Christendome as tou-

touching our lyfe, that we make not a falſe profeſſion to be Chriſtians. That is to ſay, that thys faulty fleſh be mortified which is a worke of the croſſe of the Sonne of God, for it is not the proper worke of men: but by the grace of God we are graffed in the fellowſhyp of the death of Chriſt, to the ende wee ſhoulde lyue no more after our owne appetite. So then we enioy the preuyledge of Gods chyldren when wee are buried with Chriſte through a true renouncing of our ſelf, and abolyſhing of the olde man: not that fleſh is altogether deſtroyed: but bicauſe it may not haue rule, but rather muſt geue place to the ſpirit. What contrarietye or diſcorde is there betweene theſe two ſentences?

72

They haue not receyued the promiſes. *Hebr.11*
They haue obtayned the promiſes. *Hebr.11*

ALTHOUGH god remayn true, thoughe we all ſhould be vnfaythful, yet our vnfaithfulnes maketh the promiſes to bee vnto vs vayne and

without effect. Faith contrarywise maketh men to haue experience of Godds truth in al hys promises. So it is sayed that the fathers obtayned the promyses of God. But it behoueth vs to adde that which is there also added. It is saied in the same Chapiter that Abraham offred hys onely sone after that he had receaued the promises. It seemed that in the deathe of Isaac al the promises shuld ceasse. For it was sayd, thy seede shalbe called in Isaac. Furthermore we must not consider Isaac as som private man among other: but as hym that had Christ inclosed in hym. But Abraham had so receaued the promises by faith that he gaue such honor to god that had made the promise that he was able to rayse his sonne Isaac from the dead. Now then he reiecteth not ỳ promysse that had bene made: but he stretcheth the vertue and the truth of it farder thā the lyfe of his sonne: for he limiteth not the power of God within strayght bonds, as though it should be tied or buried in ỳ death of Isaac: Lo how he wasnot afterward disapointed of ỳ truth of ỳ promises. But

But now let vs see how the same Apostle saith ý the fathers receaued not the promisses. He speaketh not simply, but by cõparison, & sheweth what difference is betweene the fathers of olde tyme and vs, where God aboundantly poureth forth hys grace vpon vs, he gaue them onely a taste of it wher he sheweth hymselfe as it were presente to oure eyes: hee shewed them from a farre in the darke the Image of hys Christ: yet they were at quiet and neuer fel from the faith. The Apostle thẽ maketh hys argument thus. A farre greater occasion of perseueraunce is nowe a dayes geuen vnto vs, therefore if we shrinke wee are doubly inexcusable.

They from far off beheld the spiritu all kingdõ of Iesus Christ, whose face in these dayes is so nere vnto vs. Moreouer they saluted ý promises frõ a far, in stead of that they dwel so familiarly thys day amõg vs: And yet they contynued til the death. What a negligence wer it, if we shuld not beleue, yea, how great wer our sickines if we shuld fayle in our fayth:

But yet a man mighte saye that they could not beleue except they had receaued the promisses. Upon the whiche it behoued necessarilye that their faythe should be grounded. Thys (as we haue sayd already) is spoken by comparison, for they were farre of from this degree vnto whiche God hath lyfted vs vppe. Wherefore, though on selfe saluation were promised to them and vs: yet they had not the same clearenesse of the promises that we this day enioy vnder the kingdome of Jesu Christ: but they wer content to beholde it from a farre.

73

None is gone vp to heauen but he, vvhych came dovvne from heauen, the Sõne of man vvhych is in heauẽ.

Iohn.3.

O Father, I vvyll that they vvhych thou hafte gyuen me shall bee there vvhere I am, that they may fee my glory.

Iohn.17.

All men that thinke to mount vp to heauen by the quickneffe of theyre witties, that is to fay, who by theyr owns

awne sense think purely to knowe the mysteries of God, and to be illuminated with spirituall vnderstanding, are greatly deceiued. The carnal mā (saith Saint Paul) comprehendes not ȳ thinges which are of God. So then all the fineneſſe of mans wit is farre recoyled backe from thoſe thinges that belong to God, bycauſe man is farre vnderneath God. The Lord Jeſus sayeth that he alone went vp into heauen and that the paſſage is shut agaynſt all the reſt. Fyrſte hee humbleth vs when hee shutteth the entry to heauen frō al mē. And hyther alſo Saint Paul leadeth vs when he sayth that we muſte be fooles in our selues if we will be wiſe in God. But there is nothing that we do more vnwillingly. And when we com to God all our wyttes fayle vs and fall quite away. But forasmuche as Chriſt hath opened heauen vnto vs, he offreth vs with al the ready remedy, when he sayeth, that that which is denied to al the reſt, is graūted vnto the ſōne of man. For it is not for his owne commodytie that he went vp to heauen, but that he

myghte be our leader and sure guyde. Therfore he called himself the sonne of man that we should not doubt but the entry into heauen is common to vs as wel as to hym. He hath put on our humaine flesshe, that wee might be partakers of al his benefits, yea he only knoweth the secretes of hys father. But he admitteth vs to his secretes whyche otherwise should be hidden from vs.

Nowe to come to the vnderstanding of the other sentence. The sonne of God desyreth that wher he is now ther also we shuld be. And hys desyre importeth an effect, that is, that we shal be in deede where he is. True it is that he is with vs vntyl the ende of the worlde, and according to hys promysse we enioye hys blessed presence and for euer shal enioy it. But besyde that he wil also haue vs at the laste brought to hys heauenly kingdome, and that we then shoulde enioye the same glorye, to the whych he is nowe raysed vppe. For he speaketh of the perfect blessednesse of hys faythful. Hys desire that his faithfull shoulde be receaued into heauen,

shal

shal not be frustrate. Unto this part is referred that whyche is added after, namelye that they may see my glorye. From that tyme forward the Apostels sawe the glory of the sonne of God: but it was as a litle glimpes of light, in respect of that glori which shal be throwlye manifested in the heauenly kyngdome, as if one being shut in dar knes through a litle cleft receiued a litle light The whyleste, let vs remembre that euen as no man can now go whyppe vnto the hidden counsels of God, how sharp soeuer or subtile hys wyt be; except the sonne of man whyche is Jesus Christ cause him to go vp: so no man shal cõme vnto the heauenly glori, vnles the same sonne of man heaue hym vp.

74

I come not to cal the ryghteous but synners. *Matth.9.*

Saluation is farre from sinners.

THy righteous are welcom to god namely they that with a good conscience do al that they may to obey God acording to his holy righteousnes *Psal.119.*

which not withstanding make not accompt of their own righteousnesse, but as of dong. But here mention is made of those righteous whiche contenting themselues with their owne righteousnesse would not be better by the grace and meere goodnesse of God. And that also which Christ sayth here, is not only to beate backe the pride and hypocrysy of the Scribes: but there is bylide a generall doctrine in thys sentence, that the grace of the sonne of God shall not profit vs except we earnestly forsake our synnes and grone vnder their burden. And that thereby we be moued to come to hym in all humblenesse. On the other part the weake consciences are lyfted vp into a sure trust: for we muste not feare that Christ wil cast away sinners, syth he is descended from hys heauenly glory to call them.

The contrariety then shall be taken away when we shall vnderstande that there are two sortes of sinners. The scripture many tymes vseth thys word in that sort, and chiefly in the Psalmes, meaning those that of stubbournesse harden

harden themselfe in al il and of pride refuse al the graces of God. And to speak at a word, which in their dissolute and desperate lyfe carry a certayne marke of reprobation. It is truely said of such that saluation is farre from them, seeing they reiect Iesus Christ whiche is author of saluation. Christ then is not a Sauiour vnto al sinners, as also it is added that he is come to cal sinners to repentaunce. Pardon is gyuen vs, but it is not to nourish and maintayn sins but to bring vs to lyue wel and Godly. For the sonne reconcileth vs to his father vnder this condition, that beeing bought agayne by hys bloud, we shuld offre our self as liuely sacrifices, as. S. Paul saith. *Tit. 3.* The goodnes and mercy of God is opened to the end that renouncing all carnal desires we should lyue holily. Where there is no repentaunce there also is no saluation.

75

I vvrite you not a nevv cōmaundement but the olde commaundement vvhiche you had frō the beginnyng. *1. Ioan. 2.*

1.Ioan.2. Agayne I vvrite you a newe commaundement.

THe commaundement that is spoken of here is of charity & loue. It is called an olde commaundemēt bycause the fayethful haue heard it spoken of from the beginning. Long vsage ought to make it olde, We know wel inough that nouelty is alwayes odious and suspected. Beside, we receue not easily a yoke which before we haue not ben accustomed to. Wherefore whē we haue receaued any manner of doctrine, if we see it changed or any thing in it altered, we are troubled. To the end then we should not hate or suspecte this cōmaūdement, to the ende also we should not think that any thing is added to it. It is said that it is old, not for bycause that of long time since this commaūdemēt was geuē to ỳ fathers: but bicause ther is euē at this day non of ỳ faithful but hath learned it, euē frō his first ētrig into ỳ knowlege of ỳ Gospel. Beside, it behoueth vs not to take nor receue ỳ gospel as a doctrine forged of late

late: but as proceding frō god, & as his eternal truth. A mā must not measure ẏ aūciēcy of ẏ Gospel by ẏ space of the time, in which it was brought vs. In it Godds eternal wil is manifested vnto vs. He not only gaue vs ẏ rule of good & holy life whē we were called first to ẏ fayth of Jesus Christ: but also he alow eth it in all tymes, and it hath bene alwayes abyding before hym. In dede ẏ true aunciency, and that that deserueth to haue credite, and to bee had in reuerence among men, is ẏ whiche taketh beginning at God. For whatsoeuer ꝑscription of yeares ther be in the inuētiōs of men: yet can they not haue so great autority as to bury Gods truth. Thys self cōmaūdement is also called new, as ẏ which God (as a man would say) renueth in geuing it ordinarily to ẏ end ẏ faythful shuld abyde in it al the tyme of their lyfe, bycause there is nothig ẏ they ought to desire more. After ẏ children haue learned their first rules they lay thē aside to geueplace to more hye & fast doctrin. But cōtrariwise this doctrine of brotherly loue is neuer out

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of seasō but it hath a cōtinual strēgth, so ẏ it is as wel ẏ latter perfection as ẏ first teachig. And this is that that Jesu Christ sayth. *Ioan.13.* I geue you a new commaūdement, that is, that you loue one another. When the lawes and ordinaunces are new they are more diligently obserued, afterward they slippe by litle and litle out of the remēbrance of men, and at length are clere oute of vse. To the end then that Christ might the better print the doctrine of loue in the heartes of hys faythfull, he recommēdeth as new. He wold we shuld continually remember thys commaundement, as if it were an ordinance newely decreed. So by that which hath bene sayd here before, a man may see howe the commaundemente of charitye and brotherly loue is aūcient and also how it is newe.

76

Luc.11. Gyue almose and beholde al thynges are cleane.

And if I gyue all my substaunce to succour the pore, if I haue no loue I am nothing.

It

IT behoueth vs to mark who they be to whom Christ directeth this saiēg. and to what purpose. He had reproued the Pharisien hypocrites which did appoynt cleannesse to be in outward washings: sayeng, you clense those things that are without, and the whilest, that which is within you, is ful of theste, of deceit and malice. O foles hath not he that made that which is without made also that that is within? So, accordyng to hys custome he mindeth to withdrawe them from ceremonies, to bring them to true lone: saying opēly that it is not water that clenseth as wel men as the meates: but it is weldoing. Not that he would diminishe the grace of God by these words, neither doth he reiect ỹ ceremonies of the law as vayne and vnprofitable: but speaking to those that with sygnes and bare figures did arrogantly mocke God, he shewed that the lawful vse onely sanctifieth the meate. But haue we a wyll to knowe how we shal vse our meates wel and ryghtlye, that shal be when of our plenty we shal relieue

relieue the nede of the poze. Wherefoze it were farre better to giue almose of our ouerplus, than to be to scrupulous in washing our hands and vessels, and in so doing to let passe and forget the poze. When he sayth that al things are cleane when we geue almose, this signifieth not that in almose there is any satisfaction by which we should be cleased from our offences. For Christe debateth not heere wyth what price wee should bye the forgeuenesse of our sinnes: but he sheweth that they that distribute a part of their bread to the poze shal eate their bread purely. But saint Paul sayth that though he should geue al hys goodes to be employed to the relieuing of the necessity of the poze, neuertheless if he haue not loue, al that is nothing, And thus wher is the cleannesse of whych mentiō is made before? He hymselfe soluteth sufficiently this question when he sayth, *If I haue no loue.* Loue then maketh almose pure: and almose well and charitably distributed maketh vs to vse wel and holyly the meates whiche God hathe geuen vs.

Ther

There are then almoses which are geuen wythout loue. If a man consyder by it selfe the almose done to the pooze and chyefye when a man vnclotheth himselfe to clothe other, it is woꝛthy of great pꝛayse. But bycause often tymes one kynd of ambition goeth beꝛoze and commeth foꝛth of another kinde of ambition, and not of a true liberalitye, oꝛ els when he hymselfe which is lyberal is destitute of other partes of loue (foꝛ the inward liberalyty it selfe is onelye one parte of Chꝛistian loue) it may be that thys woꝛke that otherwyse is cõmẽdable, though it be fayꝛe beꝛoze the eyes of men and greatly pꝛayled, yet it shal be nothing beꝛoze God.

77

Rebuke before all mẽ thoſe that ſinne. *Timo. 5.*

Reproue thy brother betwyxt hym & thee alone. *Math. 18.*

SAYNT Paul speakyng of the accusation that ought to be made agaynſte the Elders of the Churche, wyl not haue it receaued vnder two oꝛ thꝛee wytnesses.

Foꝛ

For seeing they must reproue the faultes of other they shuld easily com to be hated of other, & their doctrin shuld be eassy reiected, if a mā shuld easily admit the accusers that woulde blame them. Yet lest ỹ il lyuers shuld take an occasion therof to synne & to exempt thēselfe from al correction, hee willeth that al they that leade a dissolute and offensiue lyfe shoulde bee openly rebuked. And forthwith the reason is added, That other may feare. Whensoeuer any order is taken for the good, the wycked take holde of it and by that means wil haue a priuiledge or freedome from punishmente. Hee moderateth then ỹ whiche he had sayd of false and vniust accusations, to the end ỹ none should thinke ỹ vnder thys shadow it should be lawful for him to sinne. That is to say, it behoueth that babling tonges should be repressed, ỹ ỹ elders falsly accused should not be wrongfully blamed & defamed. Yet if ther be among thē an il lyuer he ought rygorously to be punished & corrected. And why? ỹ whē other see ỹ thei which ar of degre & dignity are not for

bozne, they being warned by suche ex-
ample should be the moze in feare. For
why should a mã geue moze libertye to
those whose synnes may most hurt, thã
to those whose faultes shal not be of so
great offence. By the way, this muste
be vnderstode of those synnes & faultes
whiche geue open occasion of offence.
For if any of the auncientes oz minis-
ters committe any lyght fault and no
notable crime, he should rather bee re-
buked a parte, than blamed openly.
Now this is so farre from contrary-
ing the sentence of our Sauioz Christ,
that it rather serueth it for an exposi-
tion. For when by the fyrst sentence we
know howe a man should behaue him-
self in rebuking open synnes, we may
also vnderstand by the seconde howe a
man shoulde vse hymself in repzouing
the faultes which as yet are secret and
hyde. Christ hauyng shewed how we
muste beare the weakenesse of other,
sheweth afterward howe and to what
end & howe long it behoueth vs to suf-
fer them. He geueth vs a meane, which
is, not to offende to muche, oz to geue

occasion of euil to the weake: and yet it is fytt their sickenesse shold be healed. We geueth thys cõmaundement to his faythfull so to spare one another that notwithstanding their endeuour to correct vice. And this is worthy diligently to be noted, for when we spare or beare with mẽ, it can hardly be but ỹ we shal forbeare to reproue them boldly. We do al (welnyghe) declyne to one syde or to the other, eyther we are content to discease one another by daungerous & deadly flattery, eyther ells wee are to sharpe in pursuing faultes and synnes when we should redresse thẽ. We there setteth forth three degrees of brotherly correctiõ: but hereit shal suffice to shew that as a mã ought to reproue openly those synnes which ar open or knowen of al. So as touchyng ỹ sinnes ỹ as yet are secret, we must proue this remedy, beefore wee passe any further namely whether by warnyng geuen a parte to the offender a mã may withturne him from hys offence. But if he cannot be wõne by such a meane, other remedies

ars

are spoken of also. The difference then betwene open faultes and particular synnes taketh away at difficultye.

78

I saye not that I praye to my father for you. *Ioan.16.*

He intreateth for you. *Rom.1.*

SAINT Iohn in the seconde Chapter of hys first canonical, sayeth, if wee haue synned we haue an aduocate namely Jesus Christ ẏ iuste. We are yet very farre of from the perfection of righteousnesse, & besyde we do ordinarilye make our self faultye. But herein are we comforted that we haue a ready and souerayne remedye to appeace god, by hauing recourse vnto Jesus Christ hys Sonne. And thys is a thyng whereon oure consciences may reste, thys is that wherein standeth the righteousnesse of men, and wherein is grounded the hope of their saluation: otherwise our tonges & mouthes ar defiled & our prayers synne. But ẏ sonne of God is oure mouth, oute of whiche we speake things pleasyng vnto God:

he is our altare whereupō we offer our prayers in a sacrifyce of swete sauour: he is our eye with whiche wee beholde God a mercifull God vnto vs. So he speaketh & intreateth for vs; not that we muste accompt or measure thys intreatyng accordyng to our fleshly vnderstandyng. For we must not thinke that he is on his knees to make any requeste or supplicatiō, or that he hath his handes ioyned together and lyfted vp to pray: but bycause he presenteth himselfe continually with hys death and resurrection which are in steade of a perpetual intercession and haue the continuall efficacye and strength of a liuely prayer to get vs grace at hys fathers hand, and to make hym graunt our requests. But he is so our aduocate, that we must aske nothing but in his name, & when we shall aske or make requeste in hys name, then the treasures of heauen must be opened and liberally dealt out. For God wil denye nothyng that shalbe asked in ỹ name of Iesus Christ hys Sonne. Now sayth he then that it shal be no more needeful that ys should

entreate

entreate for hys Dyscyples. And what nede is there to praye in hys name, yf he take on him the charge to be our aduocate or intercessour. And Saint Paule sayth in thys eyght of ỳ Epistle to the Romaines that he entreateth for vs. Saint John calleth hym our aduocate. For answere, It behoueth to vnderstande that Christ sayeth not here symply ỳ he will not bee our aduocate, he meaneth that hys father shal bee so bent to doe good to hys Dyscyples that he will geue them of hys owne accorde & without muche a do, al that they shal requyre of hym, for the great loue that he beareth them. He will preuent the aduocate or intercessour: which (if thys wer not) should speake for them. And to conclude he addeth, the father hymselfe loueth you because you haue loued me, and haue beleued ỳ I came forth from God. Yet the father can heare & graũt no prayer, neyther can he receaue any as pleasyng vnto him but through his Sonne. So we are taught that when God hath once begonne to loue vs, his loue is so great that he euen preuenteth

al that which is necessarye to bring vs vnto hym.

79

Psalme. 22. My God my God vvhye haste thou
Math. 27. forsaken me.
Ioan. 16. I am not alone for my father is vvith me.

Thys was the chiefe fyght, and the hardest of al ẏ tormentes that our Lord Jesus suffered, for he was so farre of from ayde or fauour at hys fathers hand to ease hym in hys last dystresse, that he rather felt hym somthing remoued and gone from hym. For not only thys good Lord offred hys bodye for the ransome of our attonement wt God: but also he suffred in hys soule the paynes whiche wee had deserued, & by thys meane he was truly made the mā of sorrowes, as Esay saith, Chap. 53. And therfore we must not staye only at the vtter torment, for it behoued Christ to present hymselfe beefore the Judgement seate of his father, bearing vpon hym our condemnatiō, to the end he myght make amendes for vs. Now

there

there is nothyng more horrible than to fynde God a Judge whose wrath surmounteth al the deathes that a mā can deuyse. Seyng then thys kynde of trial was offred to oure Lorde Jesus ẏ God was agaynst hym, & that by ẏ meane he was as it wer appoynted to distructiō, Feare and horrour toke hun, yea, suche as had an hundred tymes swaldowed sir at the men in the world: but he abode a vanquysher by a wonderfull power of the holy ghost. Thys feare made hym to make thys out crye, *My God my God why haste thou forsaken me*, not faynedly nor after the opiniō of other: but the inwarde heaumesse of hys spyrite was so violent and burnyng that it made hym so to cry. Nowe then, not onely he suffred the natural death, not only his soule was seperated from hys bodye; but as Saint Paule sayeth, *Act. 2.* he sett ẏ panges of death, that is to say, he was pressed with meruelous anguysh. It had bene a very smal matter if Christ had escaped wyth a natural death only: but it was expedient he shoulde fele the rygour of Gods iudge-

ment that he myghte bee oure true in-
tercessoure to hys father and that he
myghte stande betwene him and vs
to keepe the wrathe of God from fal-
lyng on our heades. To do thys it was
nedefull he should abyde the assault of
al the powers and force of hel and the
horrour of eternal death. And thys is
that that is sayd in the Articles of oure
fayth, that he descended into hel when
he suffered so many vylannyes, so ma-
ny iniuryes & outrages, when he swet
bloude, when hys soule was payned e-
uen vnto ỹ death, when he was shame-
fully hanged betwene two theues as
one forsaken of God and of mē, with-
out helpe fauour and comfort, when he
yelded hys ghost vpon the Crosse, hea-
ryng the curse of the anger of God
whiche is the true hel, felyng condem-
nation vpon hymselfe, the paynes and
griefes that we oure selues had deser-
ued for our synnes and iniquityes. To
bee shorte when he was counted as a
worme of ỹ earth, & not as a mā. May
we not wel say ỹe went down into hel
which had wel nigh swalowed hym in.

Synners

Synners had deserued to be altoge-
ther swalowed vp & confounded by the
iuste iudgement of God, before whiche
they could in no wyse stand. Seing the
he represented ỳ person of al synners,
and presented himself before God to a-
byde the iudgemente for them, it was
nedeful ỳ he shoulde fele thys distresse
in hys conscience as if he had bene for-
saken of God, and eu̅ as though God
had bene angry with hym, so horrible
and feareful is the iudgement of God.
Albeit he was in al things pleasyng to
hys father and albeit he had no waye
offended him: yet he was accounted on
the Crosse more wicked than theues:
for Barrabas was quite and he con-
demned. Al dutyes of humanitye were
denyed, yea such as wer offred to other
which shulde be put to death for their
myslidedes. He shewed then suche extre-
mitye of anguysshe when on the Crosse
he made thys outcrye. *My God my God
why hast thou forsaken me?* It is no mer-
uayle then if it be sayd that he descen-
ded downe into hel, that is to say to the
depe gulfes of al miseries and myschie-

uyng. For he suffered the death which by the wrath of God was layd vpon il doers. Is not thys a terrible thyng for a man to fele himself forsaken of God, to fynde no fauoure or succour at hys hand when he calleth vn hym, when a man loketh for nothing els of him but that he hath conspired to destroye him.

Now seyng it is so that he spake not thys worde after the opinion of other but as he felte it in dede, how is it that he sayeth in thys .16. of John, that he is not alone but that hys father is with hym? Althoughe it seme that therein is some absurditye, that such a word of dyspayre shoulde come oute of the mouth of the Sonne of God: yet when he felte the death and destruction accordyng to the felyng of the fleshe, he ceased not to haue a faste fayth in hys heart, by whiche he behelde God present, of whose absence he complayneth. For a whyle hys Godhead gaue place to the weaknesse of the fleshe in asmuche as touched our saluation, to the end he might accomplyshe at the parts of our redemption.

There

There is also a dyfference betweene the felyng of nature and the knowledge and vnderstandyng of faythe. Wherfore these two thyngs may wel agree, that Christ conceaued in hys spirytе that God had forsaken hym, and that accordyng as the felyng of man tolde hym. And yet for all that he had thys fyrmnesse of faythy God was gentle and fauourable to hym. Whiche thyng he sheweth when he maketh thys preface that he hath recourse to God as to his God, & that before he make any mention of the temptation, whych he beateth backe strongly and fyrmely by the buckler of fayth.

Furthermore in thys fearefull carefull carefulnesse, hys fayth abode safe and whole so that complaynyng to bee forsaken he trusted to the nere ayde of God. But we must marke to what purpose he sayth that his father is with hym. For albeit he myghte well haue spoken thys woorde euen in hys anguyshe: yet it behoueth vs to marke the circumstance of the place. He had sayed beefore that the houre was

cōme

cõme already that euery one of hys Apostles should be scattered abrode and should leaue hym alone. He addeth therunto byandby thys correctiõ. Though I be not alone, but my father is with me. He signifyeth that thoughe al the world shoulde forsake hym yet shoulde he bee nothyng abated thereby. Hys truth and hys glorie are grounded in hym and depend not on the worlds beleuing it, or not beleuing. If al ỹ world forsake hym, yet he ceaseth not to abide whole. For he is God not hauyng any nede at al of the helpe of any other. Let hym be lefte alone yet hys father will take his part: so that he shal not nede to borrowe ought of men. Whosoeuer shal haue thys wel pearsed in his hart shal not cease to abyde faste though al the world shoke, yea and the very forsakyng of al other shal not ouerthrowe his fayth. For he which contenteth not himselfe with God onely he doth hym not the honour that belongeth to him, howsoeuer it bee although the violence of the extreme anguyshe made this cry and this vehement worde to cõme out

of

of the mouth of the sonne of God, *My God my God why hast thou forsaken me?* yet was it euer true that hys father was with hym. Wherfore we ought not to thynke ỹ hys father was at any tyme agaynst hym or angry with hym: for howe should he be angry with his welbeloued sonne in whō he was wel pleased. Or howe could Christ appease or quench the wrath of God and make an attonement betwene God and men yf he were angry with hym.

So

The vvorlde cannot hate you. *Ioan. 7.*

Bycause you are not of the vvorlde but that I haue parted you from the vvorlde, therefore the vvorlde hateth you. *Ioan 15.*

Christ in thys fyrst sentence speaketh of hys kynsfolke that as yet were fleshly (for it is there sayd of them that they beleued not in hym) he sayd to them, my tyme is not yet come, but your tyme is alwayes ready. And he addeth, the worlde cannot hate you,

he

he sheweth wherein he differeth from them.

They might and had libertye to shewe themself at all times to the world and without daunger, because y world was frendly and fauourable to them. But as for him he is afrayd of his person, and not without cause, for that the world is his deadly enemie. Then by he openly declareth that they wer fleshly. For whosoeuer will haue peace with y world he must consent to vice and to al manner of wickednesse.

Touchyng the other place, he speaketh to another sort of folke, to wyt, to hys Apostles which were begotten a newe, and by that begetting parted from the world. Now the true felicitye of the faythful standes herein, because that by thys meane they are deliuered from destruction. Thē he maketh here a difference betweene those that are not regenerated and the true faythful, which though they study to haue peace with al men: yet they lose nō y which is lawful not geuyng themselues ouer to y corruptions of y world to please it.

Thys

This notwithstandyng is not to saye that al they which are hated of ỹ worlde are therfore welbeloued of God: For we see this come to passe yea ordinarilye, that there is stryfe betwene the worldlynges, and one of them hateth another, forasmuche as the worlde is full of hote debate within it selfe. But here Christ goeth about to shewe that the worlde hateth nothyng in the faythful but that whiche is of God. Nowe the diuersitye of the persons wel considered in these two sentences shal make vs to knowe that there is no dysagreeing. The one sort cannot be hated of the worlde bycause they are of ỹ worlde. The other cannot be loued of ỹ worlde bycause they be not of it.

81

As for me I take vvitnesse of no mã. Ioan 5.

And you also shall beare vvitnesse of me Ioan. 15.

BYCAUSE the Apostles of Christ should be the instrumentes of ỹ holy ghost and he should speake by their mouth he telleth them that the witnesse which

whiche the holy ghoſt ſhall beare vnto them, ſhal not be of ſuche loſte as they ſhal haue it for their priuate profyte, or that they alone ſhoulde emoye it: but they themſelues ſhal ſpread it a greate way further abrode.

Thus he ioyneth togethet theſe two thynges that fayth is by hearyng, and yet the certayntye of it is by the ſeale of the holy ghoſt. A mā ſhould deceaue hymſelf to thynke that naturally a mā conceaueth fayth by only hearing. On the other parte a man ought to caſt away the peruerſe opinion of a heape of fantaſtical & ſtubburne ſpirites which diſdayne preaching, & yet in the meane ſeaſon haue their mouthes ful of reuelations, and doe nothyng but vomyte out heauenly Oracles. So thē, beſides that, ỳ holy ghoſt muſt ſeale the grace of Chriſt in our heartes, the miniſters muſt declare it vs. So oure Lorde Ieſus ſaith ỳ Iohn the Baptiſt had borne witneſſe of hym and pronounced of his Apoſtles that they ſhalbe his witneſſes Now thē ſayth he that he wil not haue ỳ witneſſe of man: The anſwer is this,

Chriſt

Chriſt vſeth the witneſſe of Iohn the Baptiſt, not that he on his behalf hath any neede of his teſtimony: but in reſpect of vs it is expedient for vs to haue ſō cōfirmation that way. Men borrow wytneſſe one of another bycauſe they cannot myſſe ſuch an ayde. There is a farre other maner of reaſon touchyng God and his ſonne Chriſt. A man may wel ſay that vertue needeth not to bee ayded or ſtayed by any others: But what hath man in hymſelf wherewith he may vpholde the truth of God. And Chriſt hymſelf afterward addeth that he bringeth foorth the recorde of Iohn the Baptiſt bycauſe of them. He ſygnifieth by theſe wordes that he loketh not ſo much vnto himſelf as to the profits and health of men, when hee ſtyrreth preachers of his goſpel and Herawlds of hys word whereby he aſſureth vs of his good wil which hee ſheweth to bee wonderful in thys that hee tempereth and moderateth all thyngs for our profite and ſaluation. The ſōne of god thē taketh not witnes of any mā in reſpect of himſelf, & yet he taketh it in reſpecte of vs.

Rom.2. The natiõs do naturally the things that are of the Lavve.

Roma.8. Flesh is not subiecte to the lavve of God.

Saint Paul not content to condemn men by the woꝛd and to pꝛonoũce ỹ iuſt iudgement of God againſt thẽ: will alſo conuince them by euidẽt reaſons, to the end he may ſtir thẽ to loue and ſeke the ſonne of God. What ſhall it anayle men to pꝛetend ignoꝛance, euen thoſe that haue not the law: foꝛ by their woꝛkes and their owne doinges they declare ſufficiently that they haue ſome rule of righteouſneſſe in themſelues. This is it that he ſayth the Gentiles oꝛ Pagans do naturally the things ỹ are of ỹ law. Foꝛ ther was neuer natiõ ſo muche ennemy to humanity but hath had ſome oꝛdinaunces and lawes to kepe them in ſome diſcipline. Seing then all nations are inclined of theyꝛ owne accoꝛd to geue and to make lawes foꝛ themſelf, not foꝛced thereto: it appeereth that there is a certayne vnderſtan-

vnderstanding of ryghteousnesse and equity naturally empzinted in the mindes of men. By this meane they haue law wout ỹ law. For though they haue not the law geuen and wzitten by Moses: yet are they not altogether destitute of the knowledge of equitye and right. For otherwyse they could not discerne betwene vertue and vice, neither shuld they pzayse vertue noz punnish vice. Loe what is to do naturally the things that ars of the law, yet notwithstanding this letteth not the other sētence to be true, that flesh is not subiect and cannot stoup to the law of god For seeing ther is in men some sede of religion althoughe they bee corrupted they are naturally styred forwarde to some kinde of righteousnesse to thend they myght bee the better conuinced, and that no man should be able to saye that ignorance should excuse him. But the corruption that is in them causeth that how many thoughts, meditatiōs, affections, oz wils soeuer they haue, so many hatreds haue they against God.

He hath openly declared his will in his lawe. The fleshly thoughtes altogether withstand it. It foloweth thē that they make open warre agaynst the wyll of God. Thys proueth that it is an intolerable blasphemy to say that nothyng is doone but that whiche is allowed of God.

83

Rom.2. Cyrcumcision profiteth truelye if thou performe the lawe.

Gal.5. If you be circumcised Christ profiteth you nothing.

CIrcumcision was a signe of oure Lordes league by which he had separated Abraham and hys sede for his herytage, it seemeth to the Jewes that they had somwhat to bost of whē they were Circumcised: but bicause leauing the truth of the sygne, they stayed onely at the outward aparance, Saint Paul sheweth that by the bare sygne they haue nothing that they may attribute to themselues. The truth of Cyrcumcision did consyste in the spirituall promisse to which Fayth must necessarily

rily be adioyned. The Iewes dispised the one and the other, both Faith and ye promysse. Al then that they had was but a fond and vayne trust. Wherfore applying hys purpose to this so grosse an errour, he leaueth to speake of the chiefe vse of Circumcision. They thought that Circumcision was of it selfe a work mete to purchase righteousnesse. To speake then after their opinion he sayth that if a man loke vpon the work in circumcision, he that is circumcised must shew himself a perfect and sound seruauute of God. The worke then of circumcision shal be perfection, as if S. Paul should say. If you wil haue Circumcision profit or serue for any thing it shalbe when you perfitly kepe ye law. As much may a man say now a dayes of our Baptime, if any man leaning to ye trust of the water of Baptyme thynke to be iustified bycause he hath receiued the outer sygne as though he had alre dy holinesse by that worke, and that by that meanes he should not regarde the end of Baptyme to wete, that by it the Lorde calleth vs to holinesse of lyfe.

what shoulde then become of the promesse and grace which Baptime testifieth and sealeth vnto vs, it were to content vs with a vaine signe, and not to care for that which is sound and fast in the Baptyme. Here then he speaketh not of Circumcision purposely what it is worth in it selfe: but he speaketh to those that did falsely interprete the signes, and sendeth them to the truth. Here he meaneth that men must obserue the law before Circumcision can profit him.

He tendeth to another ende in thys place of the Epistle to the Galathians where he sayth, beholde I Paul declare vnto you that if you bee Circumcised Christ profiteth you nothing, he speaketh not onely of the outward cutting of the ceremony but, he striueth against the peruerse doctrine of false Apostels which sayd that it ought to be kepte as a seruice of God necessary for al faithful, and that in the same was a certain desert: These gloses and Diuellyshe inuentions made Christ vnprofitable, not ye the false Apostels demed Christ or would that he were altogether cast

of, and takē away, but they made such a partenership betwene his grace, and ẏ works of ẏ law, that they did ascribe vnto him but ẏ halfe part of saluation. But the sōne of God wil not be so deuided and yet he can nothyng at al profit vs vnlesse we receue him al whole. To be short, it is vnpossible to mingle the grace of christ & meritorious works together. Circūcisiō thē profiteth if a mā ioine ẏ truth to it: on ẏ other part if we go about to ioine Circūcisiō wͭ ẏ grace of Christ as if by it a man were helped to get saluatiō, not only it is vnprofitable but also it diminisheth the grace of Christ.

84

Thou shalt vvorship the Lord thy God and him only thou shalt serue. *Deut.6.*

Abraham rising vp vvorshipped the people of the Land. *Genesu.23.*

IT is not nedefull to heape vp many testimonies of Scripture to proue ẏ only God is worthy of worshippe: for it is cleare enough and easy to be knowen. And though in this first sentence

thys word *alone* be not added to the firſt
part but onely to the ſecond: yet it were
a trifling and more than childiſh cauil-
lation to ſay that God ought to be ſer-
ued onely. But as touching worſhip-
ping there are other to whome it may
wel be offred, as men ſpeak of the wor-
ſhip of ſeruice which is geuen to ſain-
tes that are dead and to their Images
and Idols, and to their bones and reli-
ques, but we muſt loke vpō the deed ra-
ther thā vpō a word or two, as oft as the
ſeruice of God is ſpoken of. This ſen-
tence is manifeſte and playne and is
ſufficiently vnderſtode of it ſelfe. *Thou*
ſhalt honour the Lord thy God and ſhalte ſerue
hym onely: and if it haue nede of an ex-
pounder, why was the Diuel (when he
would haue made chriſt to worſhip hi)
repulſed by this ſelf ſētēce, but bicauſe
ꝑ ſōne of God gaue, to vnderſtand that
no other ought to be worſhypped but
God: The Scripture appoynteth and
commaundeth that God only ſhould be
worſhipped ſerued and honored. Wee
muſte ſee to what ende. If man take
away or breake how litle ſo euer it be,

of

of Gods glory, to geue it to creatures, it is a haynous robbing of Godds seruice and honor. And se we not playnly that this is done as oft as we acknowlege these benefites to com from creatures of which God would be acknowleged ẏ only autor? Nowe euen as to speake proprely, religion is spirituall but ẏ outward profession of religiō belongeth to ẏ body: so not only ẏ seruice and inward obedience are due to God alone: but also we must ioyne to it the outwarde wytnesse. This then is certayne that onely God oughte to bee honoured.

Notwithstanding the Scripture leaueth not to vse the same word in many places in another meaning. As in thys sentence we heare that Abraham worshipped the people of the land, of whose inhabitāts he went about to bie a pece of inheritāce for a buryig place. Now by this maner of speaking Moises signifieth, that Abraham did reuerence to the people as custome is to do in bowing the knee, or by some other countenance or gesture of the body.

This reuerence is done both to men and to God, but the end is very diuers. When one to another bend theire knee when they meete, or bow downe ẏ hed or put of their cap: and thys is don for good manners, or ciuile honours sake: but if they do it one to another for religion or conscience sake, it is Idolatrie and an outragious sacrilege: for religion suffreth no other seruice or honour to be done but that which belongeth to God. Moreouer it was the comon fashiõ of those of ẏ East which wer so ful of ceremonies as it appeareth by ẏ histories. Therfore we must not measure thys honor which Abraham did to this people according to the maners of the people of these partes whych are not so ceremonial.

85

Eue speaking of Cayn her sonne
Genesis. 4 sayd I haue gotten a man of the Lord:

Not as Cayn vvhich vvas of the
1. Ioan. 3. vvicked and kylled his brother.

How.

HOwsoeuer this place of Genesis may be expounded, a man myght thinke that Cayn was blessed of God. Fyrste if it be expounded, *I haue gotten a man wyth the Lord*, thys is as if it wer sayd by the benefit or grace of god, as if Eue imputed it to the blessing of God that she had offspring, as it is sayd in the. 126. Psalme, The fruyte of the wombe is a gyfte and blessing of God. Secondarily if a man say I haue gotten or possessed by the Lordes helpe, it is as muche to saye as God hath don me thys good turne that I haue a man. In thys manner Eue shoulde gene thanckes to God for that he had begon to rayse posterity of her, wher she was worthy neuer to haue children, as wel as shee deserued to be euerlastingly destroyed. Thyrdely if a man expound it. I haue possessed a man of God, it should be as if Eue did promesse herself alreadyy to haue the ouercommer of the Serpent which had bene promised. So the Faythe of Eue shoulde be prayesed in that, that shee hadde embraced

the

the promesse by Fayth that the head of the Diuel shuld be crushed by her sede. Fourthly if a man receiue this exposition which is the most allowable of al, I haue gotten or possesse a man vnto the Lord, it should be as if Eue ioyed in herselfe for the childe that was born vnto her, offring it to God as the first frute of her generation. Howsoeuer this be taken, it seemeth that in the byrth of Cayne there is matter of reioising for almuchas he is of the Lord. Eue truely not knowing what a one her Sonne Cayn shuld be, either prayseth the Lord or geueth him thankes, or acknowlegeth the benefit of god but yet shewed euidently that S. Iohn spake very well, when entreating of brotherly loue hee wouldo haue vs abhorre and feare the example of Cayn which he was the murderer of his owne brother whoe is as a patrone of all the wycked which are filled with cruelty, hypocrisye, enuye, euel will and hatred and suche as can not but shewe that they are possessed of the Diuel. Cayn then was had through the Lorde, for

such

was his mothers desire in concealing. But the whyleste hee was of the wicked whyche is the Diuel, in that he had a peruerse hearte, and hate bare rule in all his life: and hauing killed hys brother for no other cause but in as muche as the workes of hys brother were Iuste, hee shewed manifestly that the Diuel whoe is the Father of murtherers possessed him.

86

Dyd oure Princes knowe trulye that this is very Christ? but we knowe whence this man is. *Ioan 7.*

If they had knowen him they had neuer crucified the Lorde of glory. *1. Cor 2.*

SOme of the Iewes knowing what deadly hatred the gouernoures and chiefe of them bare to the Lord Iesus, and seing that he preached openly, and notwithstanding no mã layd hand on him: they ask this question, howe might it be that our rulers had knowẽ that this fellowe is the true Messias?

Herein

Herein there is some sygne of knowledge, bicause that although they delyred to put hym to death, yet they doe it not. These Iewes asking thys question thynke it to be a worke of God: yet can they not lift vp their eyes to Gods prouidence. So do fleshly men. For as ofte as they see before thē any straūge worke of God they wonder at it, but it cōmeth not in their minde at al to consyder the power of God & to take prophyte of it. And as for these men that say they knowe whence Christ is, they know but who are his fleshly parents: but when they should ascende vnto the wonderful wisedome & infynite goodnesse of God whence he was sente vs, they are together blynde.

A man seeth hereby howe not onely me haue their eyes stopped when they shuld iudge of thyngs ẏ belong to God: but also they haue thys fault as it were of nature, ẏ is to say, they ar very wittye in forging thēselues lettes to keps thē frō cōming to ẏ knowledge of god.

Sathan truly offereth very often occasions of offence by whiche many turne

turne away frō the sonne of God. But though their way were playne and very smothe, yet so it is that euery one will laye stombling blockes before his own fete. There neded nothyng but ỹ vnbeliefe of the gouernours to withdrawe all thys preace of people from Christ: but is thys let taken frō them: yet deuyse they a new occasion to kepe them from comming to the fayth. The example of the gouernours oughte to moue them: yet so farre are they from folowing that whiche is good & ryghte that they stomble euen at the fyrst step So if the Lord conduct not and guyde our steppes vntill the end thoughe wee haue somthyng wel begon, yet afterwarde wee shal stroy & loose stomacke. But Saint Paule speaketh of another manner of knowlege in thys seconde Chapiter of ỹ firſt to ỹ Corrinthians. Thys knowledge cōmeth not of fleshly sight, for so Pilate, Judas, ỹ scribes, & Christes very enemyes which wer led & driuē with a mad rage to put hym to death, might wel haue knowē hi. Ther was another thyng in hym wherein ỹ

wise.

wyſedome of God ſhyne clearely, the which notwithſtanding the great ones could not comprehend. To crucifie our Lorde Chriſt, of one ſyde were the gouernours of the Iewes which were in reputation of holyneſſe and wyſedome aboue all other, on the other ſyde Pylate and the Empyre of Rome. Herein a man ſeeth manyfeſtly the blyndneſſe of al thoſe whiche are not wyſe but after the fleſhe. But for the better vnderſtandyng hereof let vs note that there are two ſorts of ignorance, the fyrſt is that which procedeth from an vnaduiſed zeale, and doth not ſymply reiect ỳ which is good, but it reiecteth it bicauſe it thynketh it to be ill. But although no man ſo ſynneth of ignorance that the whyleſt he is not gylty before God of a naughtie conſcience bicauſe hypocriſye is euer myxed withal, or ſome pryde or diſpiſyng: Neuertheleſſe it happeneth ſometymes that al Iudgement & vnderſtandyng is ſo cloked in the witt of man that nothyng appeareth but mere ignorance, not only to the eies of other, but alſo of themſelf. Saint Paul

was

was such a one beefore he was lyghtened. For he hated Jesus Christ and his doctryne in that he was caryed awaye with a fonde zeale not knowing what he dyd, and yet he was not without hypocrisye nor without pryde, so that he was inexcusable before God. But his vyces were altogether couered wyth ignorance and blyndnesse, so that himself perceaued them not nor felt them.

The second manner of ignorance is more like to a stubbornesse and wilfulnesse than a mere ignorance: for they that of their own accord rise vp against God, are as it wer frentticke me. They haue eyes and yet they see not. These gouernours were suche, and we must not marueil that Saint Paule so speaketh of them, for if they had wel knowen the wysedome of God, they had neuer crucifyed Christ. For the Scribes and Pharisyes dyd not so knowe that the doctryne of Jesus Christ was true, but that in the meane tyme they erred as doth the people.

1.Ioan.2. There are many Antichriſtes euen already, vvherfore vve knovve that it is the latter tyme.

2.Theſſ.2. Brethren, vve pray you be not ſone moued in your vvittes, and bee not troubled, neyther by ſpyrite nor by vvoorde, nor by Epiſtle as from vs, as if the day of the Lord vvere at hand.

IT is certayne that among other tokens the cõmyng of Antichriſt is an infallible marke of the latter dayes. Now the Apoſtles by ẏ latter dayes or ẏ latter time note the raigne of Chriſt which is frõ his fyrſt cõmyng, vnto the day of ẏ reſurrection, as it is ſhewed. 2. Peter. 3 and as Saint Paul ſaith. 1 Cor. 10 ẏ endes of ages are cõme vnto vs. And els where he foretelleth ẏ from the begynnyng ther ſhalbe a turnyng backe, which ſhalbe as a general euil. After ẏ he ſetteth forth the aduerſarie of Chriſt to be head of al Apoſtaſie which ſhal ſit in the temple of God attributing Godhead vnto hymſelf and ẏ honours that

bes

be dne to God. Duryng thys tyme or duryng the raigne of Chriſt which is ỹ latter tyme ther ſhalbe many Antichriſtes: For ſynce Chriſt, as many heretykes as ther haue bene and authors of ſectes, ſo many members wer there of the kingdome which is contrary to the Kyngdome of Chriſt.

But yet it is not in vs to make the tyme nere at hande or to limyte it in certayne yeares or ages after oure folyſhe fantaſyes and dreames. And neyther muſt we folyſhly receaue at others hands ſuch prognoſtications, leaſt we might be vnaduiſedly aſtõned through ſuch reportes, or that wee ſhoulde promyſe oure ſelfe vaynely ſome lyghte or ſodayne paſſage to the reſurrection as though we ſhoulde bee exempt from the Croſſe of our Lorde Jeſus Chriſt. There are many places in the holy Scriptures which beare witneſſe ỹ the day of the Lord is at hand, yet it behoueth vs to conſider in what meanyng it is ſpoken, to wete, in reſpect of God, w̃ whõ a thouſand yeares ar as a day.

But in the meane season God will haue vs wayte for hym from houre to houre and continually, so that wee appoynte hym not a certayne space of time. And so he geueth vs this warning. Watch, sayth he, for you knowe neither the day nor the houre. Moreouer these false prognosticatours whiche are repulsed by Saint Paule in steade of ỹ they should holde the myndes of men in doubt, to the end the tarrying should not be tedyous to them, they would haue me assured that the sonne of God would cõme very shortlye.

88

Math.10. VVho confesseth me beefore men I vvill acknovvledge hym also before my father vvhich is in heauen,

Math.7. Haue vvee not Prophecyed in thy name? But then I vvill saye to them, I knevve you neuer.

THE strength and valiauntnesse of Christes Dysciples ought to tend to thys end, that they should be alwayes ready to cõfesse hys holy name.

The

The greater part of mē make smal accompt of thys confession, yet the sonne of God doth put it among the chiefe exercises of true religion & that of good ryght. For if earthly prynces cal their subiectes to beare weapon for the defence of their glory and honour, and to augment their ryches: what reasō can there be ẏ the faythful of Christ should not at the least employe their tonges to mayntayne the glory and honour of their heauenly King. There is not one Christen man alone, whom the sonne of God wil not haue to be a witnesse of hys truth.

But to inflame our zeale he addeth to it a syngular promyse ẏ if we make confession of hym beefore men he will lykewise aduoutch vs before his father whiche is in heauen. When wee shall haue cōfessed him here beneth in earth, deserue we that he should aduoutch vs in heauen? Who is the sonne of God? And who ar we? He wil beare witnesse of vs. And what a vyllanny shall thys be of vs to refuse to beare witnesse of hym. If we make comparison of ours

selfe whiche are mortall men and of no value with God and hys Angells, and all hys heauenly glorye, howe muche more excellent is that whyche Christ promyseth vs, than that which he requyreth of vs? For thoughe the vnbeleuers are men and peruerse men, yet Christ oure Lorde estemeth the witnesse whiche wee beare of hym beefore them as if God with hys Aungels wer present to heare our witnesse. Howe then ought thys promyse to moue vs to make confession of hym here beneath beefore men seeyng he wyl auouutche vs in heauen beefore his father?

But in the seconde sentence oure Lorde Jesus summoneth the hypocrites beefore hys Judgement seate. For whyleste they occuppye any place in the Churche, they flatter themselues, and whychall they abuse other. He pronounceth then that the daye shal cõme in whyche the floure shalbee pourged and the strawe and chaffe shalbee parted from the good grayne. They shall hoast

boaste ẏ they Prophecyed in the name of the Sonne of God, that is to saye, done the offyce of teachyng vnder hys authoritye or leadyng: but they shal at the length know that what fayre confessiō so euer they haue made outwardly, it shal be for all that nothyng in effect, howsoeuer men esteme it.

They shal haue confessed hym with their tong, so Christ will confesse also on hys part, that al the fayre professiō that they shal haue made, hath ben but lyes and vanitye. And behold what the confession of Christ contayneth, that he neuer accounted them for hys, no not when they boasted themselfe to bee the pyllers of the Churche. The Lord knoweth well those that be hys sayth Saint Paule, let them that call vpon the name of the Lord withdrawe thēself from al iniquitye. Let vs thē make a distinction betwene the true confessi- and the false, and we shal know whoe they are that Christ aduoucheth & who they be that he casteth of,

Psalme.128. Blessed are they that feare the Lord.

1.Ioan.4. Feare is not in Loue.

THERE are two sortes of feare, the firste procedeth of Fayth whiche maketh vs apprehend the presence of God: and thys apprehension can not bee wythout feare: notwithstanding that feare is not without comforte. The wicked also may haue feare and horrour of the presence of the lord but that feare maketh them to remayn confounded.

Ther is a goodly example of bothe in the resurrection of the Sonne of God. The Souldiours that kepte the tombe feared. The holye wemen also that came to anoynt hys body were afraid. But let vs heare what difference there is betwene the one feare and the other. The Souldiours whyche were inured with tumultes and stryfe were for all that so astonnied and swallowed vp with fleyghte that they fell as half dead, yea not hauing strengthe or power to ryse. The wemen lykewyse feared but comforte followed by and by after

which

which raysed thē vp from their feare & flyghte so that at the last they began to hope for some better thing. And truely it is very conuenient that ẏ hygh maiesty of God should indifferently make al to tremble, as well the good as the ill, to the ende that all flesh may keps scilence before hys face. But after that the Lorde hymselfe hath humbled the faythfull, foorthwith he appeaseth their fearfulnesse leaste beeing ouercharged they shoulde fal vnder the burden, and not that onely, but also he healeth by the mildenesse of hys grace the wound and hurt which he himselfe caused. But as touching the reprobate and proud they are sodenly flyghted, and wyther by little and little in their tourmentes: as men out of theyr wittes are agaste for a litle whyle: yet are they not touched to the quicke, for by and by they forget that they wer in feare, not that the remembraunce of the feare is altogether oute of them, but bycause thys lyuely apprehension of Gods power is fallen from them.

Nowe as touching the fyrſt Feare whiche proceadeth of Fayth, it maketh vs to walke in all reuerence and obedience vnto Goddes Iuſtyce. And therefore it maketh vs happy, bycauſe God wyl neuer forſake thoſe that obey him in feare and lowlyneſſe. Thys is contrary to the common opinion of al men that they that feare the Lord are happy and principally in thys life. For how many Epicures are there whiche vomite oute blaſphemies, ſaying that God fauoureth the wicked when they proſper in their wickednelle. Moreouer the proſperity of the wicked troubleth and maketh the weake to wauer: beſyde, they faint in trouble and vnquietneſſe. And althoughe the diſpiſers of God ar not very wel at their eaſe, and that the ſtate of the good is in ſome ſorte good and tollerable: yet ſo it is that the more parte haue their eyes blinde or ſhutte vppe when they conſider Goddes prouidence. But howſoeuer it be, this is very certayne that happye are they that feare the Lorde.

Now

Nowe if it be so that true charyty (whiche can not be withoute Fayth, and is not but of the holy Ghoste) causeth vs to know that we abyde in God and hee in vs : howe is it sayed that feare is not in loue? but that loue driueth out al feare?

We muste remembre the seconde kinde of feare which bringeth nothing but trembling and horroure. There is in deede a seruyle feare which is altogether contrary to willing reuerēce. When we loue not God francklye as our father but ar chiefely constrayned by feare of punnishment: but Saynte John meaneth another thynge : hys mind is to shew that when we knowe by Faith what the loue of god to vs is, wee haue peace in our conscience whyche is contrary to this feare . And though we cannot yet altogether driue feare awaye , bycause we canne haue but a little taste of the loue of God towardes vs , yet whennesoeuer we haue recourse to God as to an assured porte free from all feare and daunger of wracke and of all stormes and tem-

tempestes feare is truly driuen awaye bycause it geueth place to fayth. Feare then is not in loue, not that it moueth not our hearts, but bicause it troubleth vs not nor letteth not our reste whiche wee obtayne by fayth. So a man maye saye of those two sayinges that there is in them diuersitye, but no contrarietie.

90

Touche me not for I am not yet gon vp to my father.

Iean. 20. The vvemen handled hys feete and bent themself dovvne before hym.

Math. 28. A Man may easely agree these two places, if we loke vpon the affectiō of Marye Magdalene and on the manner of the other wemens doyngs. Christ suffereth these to touche hym to the end hys resurrection myghte bee certaynlye knowen. And therefore Saint Mathew addeth that the wemen, bowed downe before hym which was

was an argumente or a sygne of an vndoubted knowledge. Also he suffered hys Disciples to touche hym and specially Thomas to put hys fyngers within the hollowneſſe of his woundes. And that he dyd bycauſe it was nedeful, to put them out of al doubt of hys resurrection. But when he sawe that Marye stayed at hys bodily presence and loked for no other happier maner of enioying hym than that he shoulde bee conuersante in earth with them, a man oughte not to marueil if he were willyng to moderate and correct thys vnaduised zeale. Wherefore let vs take thys for a certaynetye that Christ forbad not Marye to touch him tyll he sawe that shee importunely desyred to keepe hym styll in the worlde. The reason is added therunto whiche sufficientlly sheweth that whiche is very worthy to be noted, to wete, that he is not yet gon vp to hys father. Nowe he wil make Marye to vnderstand that shee oughte to suspende her affection til time he were receaued into the heauenly

uenly glorye. Beſyde thys he ſheweth what the end of hys reſurrection is: not ſuche as Marye deuyſed it to bee accordyng to her fantaſye, to wete, that after hys reſurrection he ſhoulde tryumphe here belowe in ỹ worlde, but rather that by going vp into heauenly glorye he myght take poſſeſſion of the kyngdome that was promyſed hym: being ſet on the ryght hand and in the glorye of hys father, he myghte maynteyne hys Church by the power of hys holy ſpirite. Mary then dyd ill, forasmuche as contentyng her ſelfe with the halfe of the reſurrection of Jeſus Chriſt ſhe deſyred to haue hym preſent in the worlde. And as for vs, if wee will not fayle to fynde Jeſus Chriſt, wee muſte lifte vp our ſpirites a lofte. Moreouer, as many as endeuour to goe to him haue nede to vnwrap thẽſelfe of all earthlye affections of the fleſhe.

91

Bewware you doe not your ryghte-

Mat.b.6. ouſneſſe

ousnesse before men to the end to be sene of them.

Let your lyghte so shyne beefore men that they maye see your good vvorkes & may glorifye your father vvhich is in heauen. M

CHrist warneth hys faythfull to doe good works simply before god, not hauyng care for their apparaũce before men, which is a warnyng very necessary, for it is alwaies to be doubted leaste ambition thruste in it selfe among the vertues: and it commeth to passe oftentymes that ther is not so cõmendable woorke but by ambition is corrupted. Christ speaketh nowe of almose, now of prayers, & both are good testimonyes of the honestye of a man: but when a mã dealeth almose or prayeth onely to thys purpose to bee sene of men, what beelongeth to suche an almose man or to suche a prayer, but onely that he bee esteemed of men? We see then that here he goeth aboute to cure the syckenesse of ambition, by which

whyche men seke for glorye at mennes handes for their wel doing. But the whyleſt the Chriſtian vertues can not be in a man except they ſhyne vnto other. Thys cannot otherwiſe be. Euen as a man fylled ful of vyces cannot be ſo cloſe but that he ſhal be an ill example to other: ſo the vertues can not ſo abyde in a vertuous mā but that other ſhal perceaue them. Yet a Chriſtian man beyng as it were hyd in hymſelfe ought to deſyre that men ſhould ſo ſee hys vertues that al the glory ſhould be geuen to God. So not onely theſe two ſentences dyſagree not in themſelf but alſo the ſeconde ſerueth to expound the fyrſt. For thys ſeconde exhortyng the faythfull to al good workes taketh frō them al ambition and pryde ſyth it will that the whole tend to thys end ỳ God be glorifyed. Good workes can not but ſhyne though we hyde vs as muche as we will. Saint Paule ſayth. 1. Cor. 8. The faythful procure good not only before God: but alſo before men. Thys ſhall bee ſayd elſwhere by Chriſt hymſelf, that it behoueth vs to withdrawe oure

ſelf

selfe into secret places and into our clo sets when we wyl do any good worke: But it is sayd onely to take away and to correct ambitiō. But herr he setteth forth before vs another ende, namelye the only glory of God to be our mark. So it is not inough to do good works, but we must looke to what ende we do them. An il end wyl make that the wor kes which of them self are good shal be corrupt, not in themselfe, but in the per son of him that doth them.

92

A good sheaphearde giueth his life for his shepe, but the hierling runnes his vvay. *Ioan. 10.*

VVhen they shal persecute you in one tovvne flie to another. *Math. 10.*

THE Lord Iesus as the chiefe shepheard and Prince of Bishops, sheweth with what affectiō he loueth hys shepe whē he sayth that he gyueth his lyfe for them, which thing he did in dede so that al they which refuse to bee kepte and defended of thys so louing

and so gentle a sheepheard shew themself very vnthankful, and are woorthy to die an hundred times, and thei offer themselfe to al wretchednesse. Then afterwarde he sheweth of what sorte the hierling is, and he that is not the true shepheard, and to whome the shepe belong not. If the wilde beast cõme vpon the shepe he leaueth the whole flock for a pray and runneth away. They which are the true ministers of Christ in whõ he worketh by his holy spirit indeuour to folow him that setteth them a work: among whiche there haue bene many that haue notspared to shed their blood for the safety of their shepe and that as wel before his comming as afterward But there is a perfecte patrone in the persone of Christe whiche muste serue for a certayne rule to all the ministers of hys Gospel, but the hierling which thinketh that the sheepe belong not all to hym, careth not for the scattring of them, no not when hee shoulde see them in the Wolues throte. Such a one then hath nothing in hym that belongeth to a good sheaphearde: for hys

flyght

ryghte sheweth that he hath respects to hys belly and not to the flocke. Let him beare a good countenance as lõg as he wyl whyle there is quietenesse in ỹ Churche: but when tyme is to abyde blowes, hee can not hyde the vntrustinesse and slouthe that is in hys hearte. Nowe seeing Christ condemneth such a vilannous slighte, and good cause whye: howe commeth it to passe that in another place he appoynteth hys Apostels to flye from towne to towne when they are persecuted? It is easye to aunswere. In geuyng them thys commaundemente hys minde is not that they shoulde becomme hierlinges and should set aslyde all carefulnesse for theyre sheepe, or to forsake theire charge as if they were well and wholy discharged: but he suffreth them yea and he appoynteth them whē they are hũted from one place to flie to another: but not on the cõditiõ ỹ they shuld slepe or rest thē, or leaue al: but to ỹend to endeuour to employ thēselfe frõ wel to better. For thys happeneth but to o; t ethat they which haue suffered one

perſecution would be willing to reſt as foyled Soldiours. But Chriſt giueth no ſuche time of reſt to his ſeruaunts, but his commaundemente is that they ſhoulde not ceaſſe till they haue ended their courſe. And we muſt marke that he biddeth them not to flie into Caues or ſecrete places: but when theyre labour profiteth not in one towne, hee would that they ſhuld withdraw them ſelfe vnto another, where other maner of people are for ỹ ſaluation of ỹ which they may buſy themſelfe agayne. Hauing this reſolution wee maye eaſilye ſoyle this doubt, to wete, if al that flye ought to be holden for hyrelings.

Thus a man may ſay that we ought not without difference to condemne al thoſe that flye: yet the whileſte euerye flyght is not lawful. Some to preciſe and ſtrayght haue condemned flyeng away as if it were a kinde of denial: if it were ſo, a part of the reproch ſhoulde fall on Chriſt and his Apoſtels. And on the other ſyde, if it were lawful to flye for euerye occaſion, what difference were there in the tyme of perſecution

betwene

betwene the good sheapheard and the hierling? A man may kepe here a good meane. Let not the shepherd leaue his place for feare, nor let him by his flight betray his flock, nor let him geue example of ficklenesse, yet let him not woute good aduysement throw himselfe into daungers. If all the Churche bee persecuted, or if men seeke to put to death a part of it, it were il don of the sheephearde to absente himselfe whose duety was to offer foorth his owne life to saue others. But sometyme it maye comme to passe that by absēting hymselfe, he may appeace the rage of the ennemyes, and so he maye by departing prouide profitably for al the whole Church.

93

Thou art perfect in beauty aboue the sonnes of men, grace is poured forth in thy lippes. *Psalme. 45.*

There is in him neither fauour, nor beauty and vve haue seene him that he had no fassion or forme. *Esay. 53.*

WHosoeuer was authour of thys .45. Psalm spake so of that whiche was worthy syghte in Salomon, that the whyleſt he loked hygher vp, to wete to the deſcription of the excellency of the King of Kinges whiche is our Lorde Jeſus Chriſte. Among other thinges he prayſeth the beauty of the face of a King and so beginneth. Not that beauty for it ſelf ought gretly to be eſteemed, ſeeing it hath no place among the vertues: but bycauſe that in the face oftē tymes is ſhewed a witneſſe of a good and noble naturall diſpoſition, as by Salomons looke onely it myghte appeare that he was endued with excellente graces. It is not nedeful for vs to paſſe furder forth to declare other vertues and graces contayned in thys Pſalme. It is enoughe to ſhewe that thys beauty did more fully ſhyne in the face of Jeſus Chriſt, than in any other, which was a proofe that he was filled ful of all graces beyonde and aboue al other. But wher Eſay ſayeth that in Chriſt was neither forme nor beauty, he mente not to take from

him

hym the glory whiche was euer geuen him of hys father, but he sheweth to how euel and hidous a forme hee was brought for the loue of vs. When he bare oure langes, al hys beautye (after the opinion of men) was layed downe: yet that notwythstanding hee was lyfted vp vnto hyghe glory before hys father. A man then ought not to iudge of the glory of Christ according to the respect of men, but to apprehend by faith al that whych the Scriptures teach of hym. And when it is sayed that ther was neyther beauty nor shape in him, thys is not to be vnderstoode onelye of his persone whiche was dispised of the world and at the last iudged to shameful Death, but also of his whole raign which in the Iudgemente of men had neither forme nor magnificence, nor apparaunce of beauty, nor any thyng to tourn the eyes of men on him to beholde any goodly ornament vpon him: for although Christ wer risen agayne. yet ỳ Iewes euer considred him crucified and in infamy.

94

1.Cor.15. He shal reigne ouer the house of Iacob for euer and his reigne shal haue no end.

Luke.2. And then the end, vvhen he shal haue gyuen the kingdome to God the Father.

THE Prophetes in manye places haue foretold & promised ỳ ỳ kingdome of Dauid shuld be continual yet did it florish only in the time of Dauid & Salomō his sōne. The third king after Dauid, that is to say Roboā, had but one tribe & a halfe of ỳ twelue: and so the strength & the riches of his kingdome were greatly diminished. After Roboam the kingdom ceased not to be troubled and endaungered by many ouerthrowes, tyl that at the last it fell downe altogether: but the Angell declareth here, that when thys kingdom shal ber once stablished in the persone of Christe, it shall not bee subiecte to ruine, but shal bee endelesse. But it behoueth vs also to mark that thoughe God oughte chiefelye to bee keper and gouernour of Christes kingdome

and

and of the Churche, and to see that it shoulde neuer decaye on earth so long as the Sunne and Moone should last, yet the true continuaunce belongeth to the blessednesse and glorye to cõme. The faythful then succede so in contynuall order one after another, that at the laste they muste bee receaued into heauen where they shall reigne withoute ende. Nowe thys seemeth to make agaynste thys eternitye, to wete that the Sonne shal once geue vp the kingdome to the Father, and that whiche is added by and by after, when the father shal haue made all thing subiect to hys sonne, the Sonne also shal make himselfe subiecte to the Father. Howe maye a man agree these two thynges, that the raigne of Christe shal haue no end, & that which is spokē here ỳ Christ shal bee brought into subiection. It behoueth vs to note that al power was geuen to Christe, in that that he was manifested in ỳ flesh. True it is ỳ such a maiesty belõged not to a man which wer only a mã: but ỳ father hath eral-

ted and glorified him in ẏ same nature in which he had bene abated and humbled, and hath geuen him a name vnto the which euery knee should bende and bow. Wherfore we must note that he hath ben so appoynted soueraine Lord and King that he is as it wer Goddes Deputy and Lieutenant for the gouernement of the worlde, not that he worketh, and that in the meane tyme the father doth nothing but is idle: for how might this be seing the sonne is ẏ wisdom and counsell of the father: seeing he is of one selfe substaunce and being with him, yea truly one self God: But ẏ reason why the Scripture testifieth that Jesu Christ now hath the Empire or rule as Deputy of his father, it is to the end we should not think that there is another Lord, Gouernour, Protectour, and Judge of the quicke & Dead: but ẏ we shuld haue al our senses stated on the beholding of him. We acknowledge God for our conductor, and Gouernor, but it is in ẏ face of Jesu christ a man. Yet ẏ sõne shal then restore the kingdõ which he hath receued to ẏ end

we

we may cleaue wholly vnto God. And in this doing he wil not depart frō this kingdō, but he wil trāſpoꝛt it from his manhode vnto his gloꝛious Godhead: foꝛthē ẏ acceſſe ſhalbe opē to vs frō which now we ar put back by meās of our weakneſſe. So Chꝛiſt ſhal becōme ſubiect to his father: foꝛ then ẏ veile ſhalbe taken away & we ſhall openly beholde God in his gloꝛious maieſty, and ẏ mānhode of the ſō ſhal be no moꝛe betwene both, to make vs ſee the face of God as thꝛough a glaſſe.

95

I am not ſent but to the loſt sheepe of the houſe of Iſrael. *Math.10*

I gaue thee to be a lighte vnto the Gētils to the end thou mighteſt be my ſauinghelth euē to the ēds of the earth. *Eſai.49.*

SAynt Paul in the.15. Chapter to the Romaines, ſayth that Chꝛiſte was apointed to be ẏ miniſter of Circūciſion. He himſelfe teſtyfieth here that he was appoynted to be the miniſter of heauenly grace only foꝛ the Iewes.

Here.

Hereon he argueth that he oughte not to succour straungers: but this is not to say that the grace and vertue of the Lord Jesus was continually shutte in within so straight bounds, but because the reason of the tyme so would that he should begin with the Jewes, and for that time geue himself only vnto them, for the wall was not broken before the resurrection, so that the Sonne of God himselfe might proclayme peace vnto the Gentiles which were banished frō the kingdom of God. This is the reasō why he forbode his Apostels to sow their doctrine any where but in Jewry onely, yea for that time. And therefore he sayth here truly & iustly that he was not sēt but for ẏ Jews vntil at ẏ lēgth ẏ gētils shuld succed also in their order.

For a time he gaue hymselfe to the Jewes, but after that by his resurrection he had broken the wal, he sheweth in dede that he was not onely cōme to preach peace to those that wer at hand but to those also that were farre of: & he was apoīted to be ẏ light & sauing helth of ẏ Gentiles as well as of the Jewes.

So

So the trauayle of Christ and of al the Church had not their efficacy towarde the Jewes onely but also towarde the Gentils. And moreouer seing that the Jewes dyd take no profite of the preaching of the Gospel, but dyd obstinatly reiect our Sauiour Christ, therfor the Gentiles were put in their place. Loe nowe how Christ was geuen to be the lyght of the Gentiles, and how his sauing health was manifested euen vnto the fardest endes of the world.

96

VVe vvere by nature the chyldren of vvrath as others. *Ephe.2.*

Othervvise your children shuld be vncleane but novv they are holy. *1.Cor.7.*

IT is certayne that al men withoute exception are worthy of condēnatiō til they be quit by ẏ sōne of God wout whom ther is no righteousnesse or sauing health nor excellēcy, for when. S. Paul sayeth that we were children of wrath, he meaneth that wee were lost and woorthy of eternal Deathe. For thys woorde wrath signifieth Goddes

iudge-

Judgemente, as thoughe hee sayd that we were condemned before God. And we were such by nature, that is to say from our byrth and from our Mothers wombe. And if the Iewes were for a while the blessed seede yet as touching nature they wer like vnto other: the difference was onely herein, that God dealing graciously with them deliuered them from distruction: but thys was a remedye that followed the ill. But howe soeuer man eauyl, the Holye Ghoste pronounceth that there is neyther Iewe nor Greeke but are al by nature subiect to condemnation: And if we be of nature worthy of condemnation, it followeth then that sinne hath the firste and chiefe place in euery one of vs, for God is not angrye but agaynste synne. And the other sentence of the seuenth Chapiter of the fyrste to the Corinthes, tendeth to a diuerse end: for it is spoken of the holinesse of Mariage. The band of mariage is singular: The wife is the halfe part of the houseband, there be two in one flesh, there the housebande is the

wifes

wiues hed, ther the woman is her husbandes fellow in al things. It seemeth thē that a faythful mān cānot dwel wt an vnfaythful wyfe, or contrarywyse, but that by so strict a knotte the faythfull muste bee polluted: but Mariage leaueth not therefore to bee holy, neyther muste thou feare the infection, as though the beleuing part were defiled by the vnbeleuing. And beholde the argument is brought from the effecte. If the Mariage were defiled the chyldren which should come of it should be vncleane: but they be holy, it followeth then that the Mariage is holy. Euen therefore as the vnbeliefe of the one of the twayn, either of the father or of the mother letteth not but that ỹ children are borne holy, so also it letteth not but that the Mariage is holy.

How then shal we agree this sētence with the other that of nature wee are the children of wrath: or with this sentence of Dauid: *Beholde I am conceyued in sinne.* As it hath bene sayed before, ther is an vniuersall encreasing of synne and Damnation in the seede of Adam.

Al

All then from the fyrſt to the laſte are ſhut in vnder thys curſe whether they be deſcended from the kaythfull or frō the vnkaythful: for the kaythful get not children accordyng to the fleſhe in aſmuche as they are regenerate by the holy ghoſt. There is therfore in al one equall ſtate and condition of nature ſo that they are ſubiect as wel vnto ſinne as to eternal death. But where the holy ghoſt geueth here a ſpecial pryuilege to the kaythful, that procedeth from the benefyte of the league: and when thys grace foloweth, ỳ former courſe of nature is blotted out, and they which before were prophaned and foule of nature, are now ſanctifyed and halowed to God by grace.

97

Ephe.5. Clenſyng it in the lauer of vvater by the vvord.

1.Ioan.1. The bloude of Ieſu Chriſt clenſeth vs from al ſynne.

WE muſte not let paſſe that whiche was ſayd before, to wete, that the Sonne of God gaue himſelfe for his

hys Churche, to the end he might sanctifie it from al vncleānesse, which thing is done throughe the forgeuenesse of synnes, and by the regeneration of the spirite, the sanctifycation is inwarde but hee addeth an outwarde sygne in which the cōfyrmation appeareth, that is, that the pledge of this sanctification was offered in baptisme, but it is not ment that we should make vs an Idol of baptysme. We are washed & cleane sayth Saint Paule by baptysme, but it is bycause God in it geueth vs a testimony of our washyng, and in ỹ same instante doth that whiche he representeth vnto vs. For if the truth were adioyned to the sygne, thys were no fytt manner of speakyng to saye baptysme is a washing of the soule: for who is so blockheaded to graunt that ỹ outward sygne which is water hath in it ỹ power to clense the ordures of the soule, if there wer nothing els in the baptysme but water. And a man could not truly saye that baptysme is the washyng of soules. The true and onely washing of them is the bloude of our Lorde Jesu,

which is applyed vnto vs by ỹ power & grace of ỹ holy ghoſt. And we muſt beware ỹ we geue not ouer to the outwarde ſygne, to the figure, or to ỹ miniſter, ỹ which belongeth to God only. The miniſter ought not to be accounted ỹ author of thys waſhyng, nor water to bee eſteemed as the waſhyng of ſoules, for ỹ belongeth only to ỹ bloud of the ſonne of God. Beſyde, we muſt take hede ỹ we in no wyſe truſt eyther in ỹ element, or in ỹ man, ſeyng ỹ only & lawfull vſe of ỹ ſacrament is to leade vs ſtraight as it were by the hande to Chriſt, & there to ſtaye vs. So. S. Johñ ſayth, that it is the bloud of Chriſt that waſheth vs from all vncleãneſſe, he excepteth nothing to the end ỹ no part of oure waſhyng howe litle ſoeuer it bee ſhould be attributed to any thyng elſe. For thys is ỹ cauſe of our cleanſyng ỹ Chriſt hath blotted out al our offences with hys bloude, to the end ỹ faythfull ſhould be aſſured ỹ they are pleaſyng vnto hym, bycauſe he is appeaſed towardes thẽ by ỹ ſacrifyce of ỹ death of hys ſonne. And this ſacrifyce cõtaineth vnder

vnder it clensyng, washing, and sancti-
fication, wherfore ẏ power & workyng
of al these thyngs belongeth onely to ẏ
bloud of Christ. But albeit it be God ẏ
clenseth by the bloud of hys sonne, and
that it is not lawfull to transporte hys
glory to ẏ sygne, or to impart it to the
figure, neuerthelesse ther is no incon-
uenience or absurditie in saying ẏ God
vseth ẏ sygne as an instrument, not ẏ
ẏ power of God is inclosed in ẏ figure
but bicause according to the conceiuīg
of smalnesse & weaknesse he dystribu-
tes his vertu by such an aide. And God
so workes by ẏ sygne that the whylest
al the vertue and efficacye of the sygne
dependeth on the spyrite of God, and
that is to the ende we shoulde not feare
that any thyng is taken from the ho-
ly ghost whiche belongeth vnto hym:
for there is nothyng therby attributed
to the sygne more than that it is an in-
feriour instrumente vnprofitable of it
self, sauyng in asmuch as it borroweth
hys vertue els where.

98

Marc.2. VVho can forgeue ſynnes but only God.

Ioan.20. VVhoſe ſynnes ſoeuer you haue forgeuē they are forgeuen, & vvhoſe ſoeuer you haue kept they are kepte.

CHriſt hauyng healed the gowtye ſayed to hym, man thy ſynnes are forgeuen thee. The ſcribes & hypocryte Phariſies hearyng it, althoughe he had ſpoken nothyng but what the Prophets were wonte to ſay whē they bare witneſſe of the grace of God, they murmure notwithſtandyng, & blame Chriſt as thoughe he had ſpoken blaſphemy and of a myſcheuous deſyre to ſlaunder they aſke thys queſtion, whoe beſyde God only can forgeue ſynnes? But although this came out of malicious mouthes: yet moſte true it is that onely God hath power & authorityе to forgeue ſynnes, as he onely can condemne, ſo only he can quyte. But whē in thys. 20. Chapter of Saint Johñ Chriſt geueth charge to hys Diſciples to forgeue ſynnes he geueth not ouer vnto

vnto them that which is proper to himselfe. It is proper vnto him to remytte and forgeue synnes, whiche honour he resygneth not to them, in asmuch as it belongeth to hym: but he wil haue thē beare recorde in hys name of the forgeuenesse of synnes and offences: so that it is he ý reconcileth men to God. To bee shorte it is he alone to speake sytly that forgeueth synnes by hys Apostles and ministers. Howe commeth it then to passe that hee aduaūceth so byghly their dignitie, seing that he appoynteth them only for witnesses and declarers and not for authors of the benefyte. Thys is done for the greate establishyng of oure fayth. As in dede there is nothyng that more profyteth vs, than that we resolue and persuade our selfe that our synnes cōme not into Iudgement or accompt beefore God. Zachary in the first Chapter of Saint Luke calleth thys knowledge of ý forgeuenesse and pardon of synnes the knowledge of synnes.

Nowe seyng the good pleasure of God is such to vse the witnesse of men

for to allowe thys forgeuenesse of synnes, then wee shall quyet our selues, when wee shall knowe that it is God himselfe that speaketh to vs in the person of hys ministers. For thys cause Saint Paule saieth, we exhorte you to be reconciled to god, as if Jesus Christ hymself made obtestation by vs.

The faythfull then ought to be so resolued, that what they heare touchig the forgeuenesse if synnes, is ratified, and ought nolesse to esteme the reconcilyng or attonement whiche is declared vnto them by the voyce and worde of men, than if he hymself stretched his hand to them. Now marke two things which it behoueth vs to remēber. First that a treasure is offred vs, but it is in little vessels, those are men, which are sente vs to offer and open thys treasure vnto vs in the name of another, not as theyr owne ryches but as hys that sente them vs. Nerte that we oughte to esteeme thys treasure, no whyt the lesse bycause it is in dyspiseable vessells, but rather wee haue occa-

sion

sion to geue thankes vnto God in that he hath dealte so fauourably with men that they represente hys person and the person of hys Sonne, when they beare wytnesse of the forgeuenesse of synnes: so God onely forgeueth synnes, yet he confyrmeth that whiche men appoynted by hym declare vnto vs touchyng the forgeuenesse of synnes.

99

Call no man on earth your father for ther is but one that is your father, vvho is in heauen. *Mat.23.*

Honour thy father & thy mother. *Exod.20.*

The Lord Iesus had shewed before ỳ thys honor belonged to no other to be called Lord but to God only. If this seme to hard forasmuche as he himselfe hath appoynted men to be our Maisters & teachers, ỳ answer is easye. True it is ỳ Christ hymselfe whē he yet dwelt on the earth chose his Apostles & appoynted thē to ỳ office of teachyng

S.iiij. and

and if the stryfe be for the title, it is very certayn that when Saint Paul named hymself the Master teacher of the Gentils, hys mynde was not wickedly to steale from Christ the honour ẏ belonged vnto hym. Neyther is Christes meanyng any thyng ells but to bryng euery man vnder hym from the greatest to the smallest, to reserue his right wholly to hymselfe. He careth not then with what tytle they be adorned which haue the charge of teachyng, only hys wil was to kepe al mē wꝫin these boundes that no mā should vsurpe any rule ouer ẏ fayth of hys brethren. Nowe in the same sense the honour of the name father belongeth to God: for men haue not geuen to themselfe that name, but it hath bene graunted them of God. And it is not ynough to saye that men which haue children, are fathers according to the fleshe and that God alone is father of the spirites. True it is that sometime a mā shal finde thys distinction in ẏ scriptures as in the .12. Chapter to the Hebrues. But seing Saint Paule calleth hymself very often a spi-

ritual

ritual father, it behoueth vs to see how this agreeth with ẏ wordes of our Lord Iesu, loe then what we must say. The honour of father is falsely geuen vnto men when by that name the glorye of God is darkened, that is when a mortall man seperates hymself from God to be accompted a father, seyng that al degrees of kyndred depend of God only by Christ, and those degrees are so knytte together, ẏ to speake fytly God is alone the father vnto al.

The whilest God willeth and commaundeth vs to honour our fathers to reuerence them, to obeye them, and to loue them, and thys commaundement is confyrmed by threates, and by promysse. The threate is that al stubborne & dysobedient children to their fathers should be punyshed by death. The promysse is that they that shal honour and obeye their father shal liue long on the earth. Yet notwithstandyng we musse haue thys resolution before our eyes, that a man neuer ought to turne aside from the will of God.

Nowe touchyng that the fathers

haue rule ouer theyr children it is for thys reason, because God hath chosen them, imparting to them some parte of hys honour. The subiection then that children owe vnto their fathers ought to bee vnto them as a stayre to leade them to the reuerence and obedience of God, whoe is the chiefe father. But if the fathers wil make their children to withstande God, they are no more theyr fathers but straungers, whiche woulde tourne them from thys true obedience, which they owe to their true father.

100

Gene.5. Rom.4. Abraham beelcued in God and it was imputed to him for ryghteousnesse.

Iac.2. VVas not Abraham oure Father Iustifyed by hys vvoorkes vvhen he had offered hys sonne Isaac vpon the aulter?

SAINT Paule to the Romaynes the. 4. Chapter, to shewe that Abraham was not Iustifyed by hys wor-

kes

kes, maketh thys argument. If Abra-
ham were Justifyed by hys woorkes,
he maye boaste of hys deserte: but so
it is, that he hath nothyng whereof to
boast beefore God. It followeth then
that he was not Justifyed by his woz-
kes. But thys is hys glorye, & the thing
he may boaste of, that he embraced the
goodnesse of God by fayth.

Fayth maketh a man to cõme
oute of hym, and leadeth hym to God.
So the glorye of Abraham was not
in hys woorkes nor in the worthinesse
of hys person: but in the mere good-
nesse and grace of God. For when
a man will truelye boaste hymselfe, he
must bryng nothyng of hys owne, but
the knowledge of hys owne myserye,
throughe whiche he may cõme to seke
the goodnesse and mercye of God. And
surely the ryghteousnesse whyche is
of fayth is the onely refuge that the
poore synner hath beyng destitute of
all woorkes. So then Abraham, in the
promyse that was made to hym dyd
apprehend the goodnesse of god whiche
was offered hym, by which he felt that

righte-

righteousnesse was imparted vnto him

Let vs nowe shewe howe he was Justifyed by workes. It is a thyng easye for euery man to know that Saint James intreateth not how mē obtaine righteousnesse, for if we loke narrowly to hys meanyng, we shal fynde that he medleth not at al wᵗ the matter of Justification: but he goeth about to shew what ẏ profession of fayth is worth wᵗout workes. The proues which he bringeth, ar to be applyed to thys sentence, that fayth is but dead without workes: and that good workes are euer ioyned with fayth. To solute at a woorde thys doubt, we muste vnderstād ẏ double signification of thys word Justifie. Whē S. Paule teacheth ẏ wee are Justified by fayth, he sygnifieth nothyng els but ẏ we obtayne this cōmoditye, ẏ we are accompted to be iuste before God. But S. James loketh to another marke, namely whosoeuer sayeth he is a beleuer it behoueth he shuld shewe by workes ẏ truth of his beliefe. It is certaine that S. James mynded not to shewe whereon the truste of Saluation ought

to

to reſt, wherin Saint Paule reſteth only. Thys worde then Juſtification, accordyng to Saint Paule, is the imputyng of free ryghteouſneſſe beefore God or before hys Judgemente ſeate. And accordyng to Saint James it is a declaration or approuyng of ryghteouſneſſe by workes or by effectes, and that before men: as alſo a mā may gather it of ý he ſayeth, *Shewe me thy fayth wythoute thy woorkes, and I will ſhewe thee my fayth by my woorkes*. In thys ſenſe a mā may cōfeſſe without gaynſaying ý man is Juſtified by his workes, as if any man ſhould ſay of ſome other ý he is becōme riche ſynce ý he ſaw him bye a good & ryche inheritance, foraſmuch as hys riches which before were hidde were ſet to ſight. This is ý concluſion. Before God mē ar Juſtified by faith, ý is to ſay counted Juſte, before mē they are Juſtified by their workes, that is to ſay declared or approued Juſte.

101

I ſpake nothyng in corners, I ſpake openly to the vvorlde, I haue taught *Ioan. 18.*

in

Matth.10. in the assembly and in the temple.

That vvhich I tell you in the darke tell you it in the lyght, & that vvhich you heare in your eare, Preache it on the houses.

THe doctryne of saluatiō is offered to men to diuerse endes. Chryst speaketh to many after such a sort as though hys word wer vnto them a language altogether straūge & barbarous, & as though it serued to no purpose but to beate their eares wt a disordred & confused sound. True it that the word of god is euer clere of it own nature, but ẏ lighte of it is choked by the darkenesse of mē. As touching the lawe though it wer couered with a veyle, yet Goddes truth was manifestly shewed forth in it, sauyng that many had their eies blynded. Touching ẏ Gospell it is not veyled but vnto ẏ reprobate, as. S Paule witnesseth, whose eyes & vnderstandings ar blynded by Sathan. We must then holde this, that the worde of God, is not darke but in asmuch as the

wozlde darkeneth it by hys ſtubbozne blyndneſſe. But though Chriſt ſay that it is not geuen to al to ỳeare ỳ ſecretes & myſteryes of the kyngdome of God, & that therfoze he graunteth ỳ grace to none but to hys Dyſciples: yet notwithſtandyng ſo it is ỳ he wil that that which he hath ſayd to thē in darkneſſe ozin their eares, ſhoulde be publyſhed openly. He wil ỳ hys Goſpel be ſpzead euery where, & that it paſſe ouer al the lets & ſtoppes of men. This is a pzouerbe oz a cōmon ſaying, ỳ there is nothing ſo hid, but at ſome time it is opened: but thys oughte to be ſpecially reſtrained to ỳ doctrine of ſaluatiō which be victozious, as ỳ ſonne of god pzomiſeth, whatſoeuer men obſtinatly go aboute, to oppzeſſe it. It is certaine that Chriſt pzeached ſomtimes in ỳ temple, but bicauſe his doctrine was reiected it was yet as it were hid in certain darke cozners: but he affirmeth ỳ the tyme ſhal cōme ỳ it ſhal be high & clere, and publiſhed ouer al. which we know cāe to paſſe in S. Paule very ſhoztly after, foz a man neuer heard thonder ſounde

lowder

lowder in any part of ẏ woꝛld, than ẏ voyce of ẏ Gospel was heard thꝛoughout al ẏ earth. So then whē the Gospel had no great blase oꝛ shew of magnificence, it seemed that Jesu Chꝛist spake as it wer in the darke e in the eare.

In the meane tyme notwithstandyng true it is that there is nothyng sayd in coꝛners. It behoueth vs to marke to what purpose he maketh this pꝛotestation. Cayphas the Pꝛiest calleth hym to accounte as if hee had had to doe with a seditious man that had deuyded the Church by Scysmes and factions gatheryng Dysciples together, and as if he had had to doe with a false Pꝛophet whiche had endeuoꝛed to coꝛrupt the fayth and true religion. Chꝛist hauyng exercised the office of a teacher entreth not into a newe, neyther wil he let slippe any thyng that belongeth to the defence of the truth: but he sheweth that he is ready to mayntayne that which he taught. But in so saying he debateth not what is lawful oꝛ not lawfull, as if it bee lawfull to Pꝛeache secretlye oꝛ openly but hys

mynde

minde is to repulse the proud vnshamfastnesse of the Priest that inquired (as of a thing doubtfull) of a thing whyche was very openly knowē. So, to make these two places agree, wher he sayth, hee hath spoken nothing in secrete, it oughte to bee referred to the very substaunce of the worde which hath euer bene like though the forme and maner of teaching hath bene diuerse. He hath oftentimes taught those that were particularly hys. He hath many tymes taughte in the temple openlye, but he hath taught nothing priuely, as touching the substaunce, but that which he hath taught openly. He did not thys of crafte, as if of set purpose he woulde haue kepte close or hid from the people things which he sayd to very fewe in secret. Wherfore he myght boldely protest with a safe conscyence that had freely spoken, and purely published the sume of his doctrine.

102

The sonne shal not beare the vvyc- *Ezechiel.18*
kednesse of hys Father.

I vvill visite the iniquitie of the fa-
Exod.20. ther vpon the childrē euen vntill the
thyrd and fourth generation.

IT semeth ther ar many places in ho-
ly scriptures whych shew ẏ God som-
times punysheth the innocent, whyche
thing is greatly agaynst al equity, and
chiefly against ẏ equitie of God, who is
not a God willing or allowing iniqui-
tye. And yet a man might thinke ẏ this
were signifieng by these wordes ẏ God
wil visite ẏ iniquitie vnto the thyrde &
fourth generatiō. What hath he deser-
ued ẏ is not yet? If a mā consider ẏ cō-
dition of mankind thys doubt shal ea-
sely be soyled. No mā can loke for any
thing e is but ẏ the wrath of God shold
fal on hys head, and ẏ shoulde cōme to
passe of very right: for we ar al sinners
and vnworthy of ẏ fauour of God. If
God leaue vs as we are what occasion
haue wee to complayne to hym? It is
not ynough to saye that children shall
abyde tempoz all paynes for the synnes
and offences of their fathers. For thys
is farther extended, & the reuenge or
punish-

punishment which he threateneth here can not bee restrayned to the present life, but as it is a signe of his loue whē he blesseth hys seruauntes children, so when he leaueth the sede of ỹ wicked in hys curse, it is a witnesse of his vengeance on them. In thys maner, seing al ỹ nature of man is worthy of condemnatiō, they to whō God sheweth no fauour can loke for nothyng els but the destruction which is prepared for thē. What cā a father forsaken of the holy ghost do but liue wickedly? Lykewyse his sonne forsakē of God, what can he do but followe ỹ trace of perditiō? And they ỹ shal folow, what shal they do but goe after into ỹ same ruyne? By thys meanes a mā may see ỹ euery one perysheth by hys own iniquitie & not by ỹ vniuste hate of God. Touching ỹ the chyldren are punnyshed for the offences of their fathers, it is bycause they followe thē, and though they be warned yet they amende not. But as touching that Ezechiell sayeth in hys 18. Chapter, that the sonne shall not beare the wickednesse of hys father,

that was a cõmon prouerb in ẏ mouth of the Israelites, that their fathers had eaten sower things, and their teth wer on edge with it. They signified therby that their fathers had cõmitted ẏ fault and that they endured ẏ il and pũnyshment wõut deseruing it. But the Prophet Ezechiel pronoũceth ẏ they suffer for their owne faultes, and ẏ it is in no sort agreing wᵗ the iustice of God that the iuste and innocent childe should be pũnished for ẏ faults and offences of a nother. Neither is it ment by this sentence ẏ he visiteth the iniquity of ẏ fathers in their childrẽ: for touching that the curse falleth vpõ their head, it is bicause they follow ẏ condicions and the tracte of those that wente before them. And therfore are punished as their fathers were. And althoughe God leaue them in cursednesse, before they come into the world, yet he doth thẽ no wrõg neither cã they accuse him of vnrighteousnesse. 103

Psalm.5. Thou shalt destroy thẽ that speak Lies.

Genesis.12. Abraham Lied and vvas not destroyed.

God

GOD so often forbidding Lieng in the holy Scriptures, and witnessing that Liars are not welcome vnto him, sheweth sufficiently how he will punish al Liars: for seeing ỹ truth is in such sorte natural to him that wout it he wer not God, howe should he leaue Lies vnpunished, seeing they be altogether contrarye to his righteousnesse and truth: And hereupon we gather that a man ought not to excuse any maner of Lie with what fayre colour soeuer a mã couer it. It is not inough to reiect or condemne Lies that ar domageable, or ioined with forswearing, but those also that are called pleasaunt Lies or Lies for recreation, or those that may serue to saue the lyfe of anye man. As truth cannot be but of God, so a Lie what one soeuer it be cãnot be but of the Diuel. In this place of the fyft Psalme, Dauid speaketh more specially, he setteth forth the iudgemente of God vpon those that geue themselfe to decepte Lieng and vnrighteousnes And therwithal he cõforteth the faithful to the end that as often as they shal

haue occasion to beare the oppression of the vnryghteous they should wythdrawe themselfe toward God whoe abhorreth all vnryghteousnesse. For it is a good consequent, God hateth al the vnryghteous, it followeth he will punishe al the vnryghteous.

But as touching Abraham who lied saieng Sara his wife, was his sister. Truly a man can not excuse his fault, for God had had other meanes to saue his life than by his endangering his Wifes chastitie by help of a Lie. Hee excuseth him selfe after, that he hath not lied, and that he forged nothing contrary to the truth. This was surely a great fault, for it was not lōg of him that his Wife was abādoned ouer to adultry. If he were carefull of his life (which thing was lawfull for him and right) at ẏ leaſt he should haue cast his care on God. True it is that the prouidence of God letteth not the faithfull from prouidyng for them selfe: but it ought so to be done that they passe not the limites which God hath set for thē: It is then certayne that Abraham offended:

fended: but what reason were it to put thys holy patriark in ẏ ranck of ẏ wicked, whiche haue al their delite in dealyng deceiptfullye wyth theire neighboꝛs, & lying, yea, beꝺoꝛe ẏ eies of god. Abꝛahams ly, & Isaacks hys sonnes, & the lyes of al other faythful are woꝛthy of blame, yea, and of punyshment: but wher faith hath place, there is also foꝛgeuenesse of sinnes. And God suffereth not a faythful soule so to straye in such impietie, ẏ at the last dyꝛstruction shuld followe, yet notwithstandyng ẏ grace that is geuẽ to the faythful shal not let the truth of thys sentence, that will deꝛstroye al Liars.

104.

Thou hast layd the earth from the beginning O Lord, and the heauens are the vvoorkes of thy handes, they shal perysh but thou art euerlasting. *Psalm.21. Hebre.1.*

The earth abydeth for euer. *Eccles.1.*

WHERE it is sayed the earth abydeth foꝛ euer, it is in respect of mẽ ẏ their vanitie might be rebuked

and their pride beaten downe. One generation passeth and another cõmeth on, and the earth serueth for a continual dwelling place for men, euen to the ende of ages. The seasons haue their ouerturnings, and the nightes follow after the dayes, there are diuerse chaũges and wonderful, which a man seeth to com ordinarily: and al that doth not make the earth to waste or to stir oute of her place. The flouds of the sea roze and swel, as it were to swallow al vp and yet the earth ceaseth not yearly to bring forth her frutes, and to serue mẽ for their abode. Such is Gods excellẽt workmanshipp, such is his wonderful goodnesse toward mankinde. For how commeth it that the earth is aboue the waters, but that God would of purpose prepare a lodging for men. The Philosophers themselfe confesse, that seeing the Element of water is aboue ẏ earth it is against al order of nature, that in al the worlde there is left any one coũtrey dry and habitable, as also it is said in the. 28. Chapter of Job, that God represseth the violence and flowinges of

the

the sea, to the end the earth should not be couered, and so followe an horryble confusion. Yet this abideth true that heauen and earth shal perish. And it is spoken in respect of God, for if a man make comparison of al the world with God, it is but a figure that vanisheth away. In respect of vs what is the aũciency of heauen and earth? Our lyfe passeth, or rather flieth very fast away But how many ages of mẽ are passed while the heauens kepe their nature by continual mouing? how many generations haue perished since the earthe abode faste? Neuertheleſſe there is nother aunciency nor excelent ornament that keepeth Heauen and Earth from perishig. And this shal not be a sufficient exposition to say that there shal bee onely a chaũge whiche shalbe as a certayn kinde of ruine: for though Heauẽ & Earth shal not be altogether brought to nothing, yet the chaũge of nature shal consume ỳ which is mortal or corruptible, so ỳ the Heauens & earth shal becõ altogether other than they are. If this content not, let vs heare what. S.

Paule sayth. *Rom.8. Euery creature is subiecte to vanitie not of it owne accorde, but bycause of hym that made it subiecte in hope.* For also the creature shal be delyuered from the bondage of corruption to be in the freedome of the glory of the children of God. We know ỹ al creatures mourne and trauail, as to bryng forth yong euen till nowe. Heauen then and earth shal perysshe in asmuche as man throwyng hymselfe downe headlong pluckt all the world with hym into distruction.

105

Esay 43 Mathe.12 He vvill not breake the brokē rede.

Psalm.2. Thou shalt broose them as the potters vessel.

THe Prophetes describe in many places the softnesse & gentilnesse of Christ, and by such similitudes as thys is which is here set forth, they declare ỹ he shal hold vp ỹ feble & weake. He wyll not breake altogether those that are halfe cracked: but rather will ease and strengthen them so that he will conserue and encrease the good that

is

is in them, and will helpe their weakenesse. For where there is any sparke of true religion he keepeth it, and maketh that to shyne which was halfe put out: where if he woulde vse rygour we shoulde be brought to nought. Wee are lame and do but halt & stagger, we are broken and taken out of our place: yet he calleth vs not sodaynly away as altogether vnprofitable, but he long sufferyth vs to the end he myght make vs more constant and stronger. There was a sygne of thys myldnesse geuen from heauen when the Sonne of God was consecrated and appoynted to execute hys charge, for ẏ holy ghost was sent on him in shape of a Pigeon which representeth nothing els but mildnesse & softnesse. Now thys terrible saying, ẏe shal breake as an earthē pot, is not cōtrary to ẏ softnesse & gentilnesse wᵭ which the Lord Jesus entertaines his faythfull: for as he sheweth hymselfe a louyng shepheard, to those that are quyet sheepe: so it beehoueth hym to handle the wild beastes roughly, to the ende he maye correcte or at the leaste represse

repꝛelle their wickednelle and cruelty. Alſo in the hundꝛed and ten Pſalme, after that the true obediẽce of the faithful hath bene pꝛayſed, Chꝛiſt is armed with foꝛce and ſtrength to deſtroye in the day of hys angre all the Kings, and al the armyes that ſhal contrary hym. And in dede both the one and the other is pꝛopꝛely attributed to hym. The father ſent hym, that by the ambaſſade of reconciliation he ſhould make glad the pooꝛe and miſerable, bꝛuꝛye and let go the captiues, heale the ſicke, dꝛawe the afflicted oute of the darke ſhaddowes of Death, and leade them to the light of life. But bicauſe many pꝛouoke him to vengeaunce by theyꝛe ſtubbournenelle and vnthankfulnelle, therfoꝛe he playeth a new part to daũt their ſtowtenelle. He vſeth (then) a Scepter of yꝛon to bꝛeake and bꝛoole the pꝛyde of rebelles: hee hathe hys ſheephoke to ſtrengthen and ſtay hys faythful, and in ſhewing them hys fauourable ſtaffe, he turneth their ſoꝛowfulnelle into Joy.

He hath ſet me at large and hath de liuered me bycauſe he loued me. *Pſalm.17*

The Lord hath reuvarded me accor ding to my ryghteouſneſſe and hath yealded me according to the cleane-neſſe of my handes. *Pſalm.17*

DAuid hauing proteſted that he had bene drawen out of the lowe depthes by the onely hand and power of God, confeſſeth at the laſte, that nothing hath moued him to deliuer hym but his good pleaſure, to the ende that al the prayſe ſhould be geuen him. But herewithall alſo it behoueth to note that hee ſpeaketh of the good pleaſure of God, loking on hys calling, & chiefly reſting thereupon, that al the battailes that had bene ſet againſt him wer not ſtyrred vp for anye other cauſe but bycauſe he had ſimply obeyed the calling of God. And ſo the ſuccor of God was euer ready and at hand, forasmuche as he did not thruſt in himſelf of his owne motion, but had bene anointed before by the hand of Samuel, whiche was a figure

figure of the free choise of God. But soone after he sayth that God hath yelded to hym according to his righteousnesse, and according to the cleanenesse of his handes. It semeth at the first sight that he is contrary to hymselfe. He had attributed al to the good pleasure of God now he vaunteth that he hath bene recompenced as he deserued. But a mā may easyly agree these two sentences. He had first protested that he cam not into the hope of the kingdome but vnder the admission and conduct of God, and that men had not geuen their voyces to heaue him vp to this dignity, neither had hee thrust himselfe in by his owne motion: but forasmuche as the good pleasure of God was such. Both were necessary. First it behooued that God should preuent his seruaunt with his free fauour and grace, and that he should choose hym to bee King; and then after seeing Dauid on his part obeyed hym with a good conscience, and receiued the kingly dignity which god had offred hym, whatsoeuer his enemyes deuised to ouerthrow his Fayth, he

followed

followed constantlye the ryghte course of his calling. Then not onely these two sentences do not dysagree, but one of them very wel answereth the other: Moreouer Dauid doth not here present himselfe before God as beeing armed wyth whole and perfit ryghteousnesse, he offereth not here hys whole lyfe to be examined, whether there were any thyng in it to be found fault wythal or no, and that therfore he ought to obtayne grace and to be accoumpted iust. But willyng to defende hys innocency before God agaynst the sclaũders and false reprooninges of hys ennemyes, he affyrmeth that in thys case hee had borne hymselfe purely and vpryghtlye: forasmuche as he had enterprysed nothyng farther than God commaunded hym and whatsoeuer conspyracye hys aduersaryes had made agaynste hym, yet he kept himselfe with the bounds of hys calling.

107

I vvyl not henceforth drink of this frute of the vine, vntyll I shall drink *Math. 26*

it

it newe wyth you in the Kyngdom of my Father.

Act.10. WE ate and drank wyth hym after that he rose from the dead.

TRUE it is that Christ after hys resurrection had no neede to eate and drinke, he had in dede taken his body agayne, but it had such quality that it was no more subiecte eyther to hunger or to thyrst. But when it is sayd that after his resurrection hee ate and dranke, it is to shewe what care he had to prouide for ỹ rudenesse of those that were hys, abacing hymself so low that albeit he was adorned wᵗ heauenly glory yet hee dyd eate and drynke as if he had bene a mortal man, and that was to the ende his resurrection shuld not be darke or doubtful vnto vs. If curious men aske what became of that meate, the aunswere is, that as it was made of nothig so it was easly brought to nothing by the power of the Sonne of God. The meate which is taken for the nourishmēt of the body is digested: but we knowe that Christe tooke that

meate

meate to nourrish our fayth. If a man replye that only he seemed to eate and drynke, what had such a semyng profited? It is not thē nedeful to such scapes or stertyng holes: for whan it is sayd ẏ the sonne of God was not by his owne nede to eate & drinke, but was willing to helpe the weakenesse of those that were his, it is ynough to cutt of all the triflyng gloses of men. But when in the other place ẏ Lorde Jesus speaketh by an Allegorie he warneth his Disciples as well of hys death that was at hand, as also of the heauenly life which he calleth newe. For how much nerer the death of their Master, was so much the more ought they to be confyrmed, to the end they should not be altogether dyscouraged. Moreouer seing his purpose was to set forth hys death before their eyes in the holy Supper as in a glasse, it is not without cause ẏ he sayth he shall shortlye departe oute of this world. Now bicause they wer troublesome newes he addeth strayght after a comfort that they should not be afrayd to dye, seing that after death that shall

haue a farre better life. His death was nigh, but from thence he should pas to happy immortality, and shuld not liue alone in the Kingdome of God, but his faythfull beare hym company in thys heauenly lyfe. By thys meane hee leadeth hys faythful as it were by ẏ hand to the Crosse, and from thence he lyfteth thē vp to ẏ hope of rysing agayne. If a man say that eating and drinking belongeth not to the Kingdom of God, it is to no purpose, Christ meaneth nothyng but that hys Disciples shalbe very shortly depryued of his presence, so that he shal liue no more with them tyll he and they together shal enioy the blessed & heauenly lyfe. He sayth that then there shalbe a new maner of drink and meate. And this is spoken symplye and without a figure in Saint Luke til the Kingdom of God come. Lastly thys cā not be vnderstode of the tyme betwyxt hys resurrection and his ascention duryng whiche hee ate and dranck with his Disciples as it hath bene sayed before. It was then a state or meane conditiō betwene the course of the mortal

lyfe

lyke and the marke of the heauenly life And then the Kingdome of God was not yet opened, and therfore he sayd to Mary I am not yet gone vp to my Father. And withal the Disciples wer not yet entred into the Kingdome of God to drink of the new wine with ỹ Sõne of God beeing made partakers of one selfe glory. Then to take away al shew of contrariety that myght be betweene these two sentences, that hee wyll not drink and yet he hath dronken, he speaketh not precisely of eating and drynking, but of the conuersation of thys present Lyfe.

FINIS.

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